



Jaadu Ka Ilaj

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Contents

Transliterators Notes:	5
Arz-e-Mutarjim	7
Taqreez	9
Foreward to Tenth Print	11
Foreword for First Print	14
Pehla Hissa: Seher Ki Taareef	15
Seher: Lughawi etebaar se:	15
Seher: Shariyat Ki Istelaah Mein	15
Shaitaan ka Qurb Haasil Karne Ke liye Jaadugaro'n ke baaz tareeqe:	16
Doosra Hissa Jaadu Quran-o-Sunnat Ki Raushnee Mein	17
1. Jinno'n Aur Shaitaano'n Ke Wujood Par Dalaael:	17
Quraani Dalaael	17
Hadees Mein Se Chand Masa'ael	17
2. Jaadu Ke Wujood Par Dalaael	20
Quraani Dalaael	20
Hadees-e-Nabwi ﷺ se chand dalaael:	21
Ulama Ke Aqwaal	24
Teesra Hissa: Jaadu Ki Aqsaam	27
Imam Raazi راجی کے nazdeek jaadu ki aqsaam	27
Imam Raaghib راجیب کے Nazdeek Aqsaam-e-Jaadu:	28
Aqsaam-e-Jaadu ke Mutalliq Ek (1) Wazaahat:	28
Chautha Hissa: Jaadugar Jinno'n Ko Kaise Haazir Karta Hai?	29
Jaadugar aur shaitaano'n ke darmiyaan tae paane wala muaahada:	29
Jaadugar Jinno'n Ko Kaise Haazir Karta Hai	30
Pehla Tareeqa:	30
Doosra Tareeqa:	30
Teesra Tareeqa:	31
Chautha Tareeqa:	31
Paachwaa'n Tareeqa:	31
Chetta Tareeqa:	32
Saatwaa'n Tareeqa:	32
Aathwa'an Tareeqa:	32
Jaadugar ko Pehchaanne Ki Nishaaniya'n:	33
Paachwaa'n Hissa: Shariyat-e-Islamia Mein Jaadu Ka Hukum	34
Shariyat Mein Jaadugar Ke Mutaalliq Faisla	34
Khulaasa-e-Kalaam	35

Ahle Kitaab Ke Jaadugar Ka Hukum	35
Kya Jaadu Ka Ilaaj Jaadu Se Kiya Jaa-Sakta Hai?	36
Kya Jaadu Ka Ilm Seekhna Durust Hai?	36
Jaadu, Karamaat aur Moa'ajjaza mein Farq	37
Chetta Hissa: Jaadu Ka Tod	39
Jaadu Ki Pehli Qism: Seher-e-Tafreeq - Judaai Daalne Waale Jaadu.....	40
Seher-e-Tafreeq (Judaai Daalna) Ki Kai Shakle'n Hain:	40
Seher-e-Tafreeq Ki Alaamat	40
Seher-e-Tafreeq Kaise Waaqe Hoti Hai	41
Seher-e-Tafreeq Ka Ilaaj.....	41
Pehla Marhala ... Ilaaj Se Pehle.....	41
Doosra Marhala..... Ilaaj	42
Teesra Marhala..... Ilaaj Ke Baad.....	47
Seher-e-Tafreeq Ke Ilaaj Ke Amali Namoonae	48
Pehla Namoonae:	48
Doosra Namoonae:.....	50
Teesra Namoonae:.....	51
Chautha Namoonae:	52
Jaadu Ki Doosri Qism: Seher-e-Mohabbat	54
Seher-e-Mohabbat Ki A'alamaat	54
Seher-e-Mohabbat Kaise Hota Hai?.....	54
Seher-e-Mohabbat Ke Ulte Asaraat.....	55
Seher-e-Mohabbat ke Asbaab.....	55
Jaaez seher-e-Mohabbat.....	55
Seher Mohabbat Ka Ilaaj.....	56
Seher-e-Mohabbat ke Ilaaj Ka Ek (1) Amali Namoonae	57
Jaadu Ki Teesri Qism: Seher-e-Takheel (Wahem Mein Muftala Karne Waala Jaadu)	58
Seher-e-Takheel Ki Alaamaat	58
Seher-e-Takheel kaise hojaata hai?	58
Seher-e-Takheel Ka Tod	58
Seher-e-Takheel Ke Tod Ka Amali Namoonae	59
Jaadu Ki Chauthi Qism: Seher-e-Junoon	60
Seher-e-Junoon Ki Alaamaat	60
Seher-e-Junoon Kaise Hota Hai?.....	60
Seher-e-Junoon Ka Ilaaj.....	60
Seher-e-Junoon Ke Ilaaj Ka Amali Namoonae	61
Pehla Namoonae:	61

Doosra Namoonaa:.....	61
Jaadu Ki Paanchwi Qism: Seher-e-Khamool (Kaahili-o-Sustee)	62
Seher-e-Khamool ki a’alaamaat.....	62
Seher-e-Khamool Kaise Ho Jaata Hai.	62
Seher-e-Khamool Ka Ilaaj	62
Jaadu Ki Chatti Qism: Seher-e-Hawaatif (Cheekh-o-Pukaar)	63
Seher-e-Hawaatif ki alaamaat	63
Seher-e-Hawaatif Kaise Hojaata Hai?	63
Seher-e-Hawaatif Ka Ilaaj	63
Jaadu Ki Saatwee’n Qism: Seher-e-Amraaz.....	64
Seher-e-Amraaz ki Alaamaat.....	64
Seher-e-Amraaz Kaise Ho Jaata Hai?	64
Seher-e-Amraaz Ka Ilaaj	65
Seher-e-Amraaz Ke Ilaaj Ke Amali Namoonaa.....	66
Pehla Namoonaa:	66
Doosra Namoonaa:.....	66
Teesra Namoonaa:.....	66
Chautha Namoonaa:	66
Paachwa’n Namoonaa:	67
Jaadu Ki Aathwee’n Qism: Seher Istehaaza.....	68
Seher-e-Istehaaza kaise hota hai?	68
Istehaaz Kya Hota Hai?.....	68
Seher-e-Istehaaza Ka Ilaaj	68
Istehaaza Ke Ilaaj Ka Amalali Namoonaa	68
Jaadu Ki Nawwi Qism: Shaadi Mein Rukaawate’n Daalne Ka Jaadu	69
Alaamaat.....	69
Ye Jaadu Kaise Hota Hai?	69
Is Jaadu Ka Ilaaj.....	69
Is Jaadu Ke Ilaaj Ka Amali Namoonaa	70
Jaadu Ke Mutalliq Chand Ahem Maalumaat	70
Mareeza Ko Allah Ne Jaae Jaadu Dikhaadi	71
Saatwaa’n Hissa: Biwi Se Qurb Ki Bandish Ka Jaadu	72
Bandish-e-Jima’a Ke Jaadu Ka Ilaaj	72
Pehla Tareeqa:.....	72
Doosra Tareeqa:.....	72
Teesra Tareeqa:	73
Chautha Tareeqa:.....	73

Paachwa'n Tareeqa:.....	73
Chetta Tareeqa:	73
Saatwa'n Tareeqa:	73
Aathwaa'n Tareeqa:.....	74
Nawwa'n Tareeqa:.....	74
Jaadu, Naamardi Aur Jinsi Kamzori Mein Farq:	74
Naamardi Ka Ilaj.....	74
Baanjhpan aur Naaqaabil-e-Aulaad Hona	75
Mard Ka Naa-qaabil-e-Aulaad Hona:.....	75
Jin Ki Wajah Se Naa Qaabil-e-Aulad hone Ki Kuch Alamaat	75
Aurat Ka Baanjh Pan:	75
Baanjh-pann Ka Ilaj.....	76
Sur-at-e-Inzaal	76
Jaadu Se Bachne Ke Liye Ehteyaati Tadaabeer	77
Bandish-e-Jima'a Waala Jaadu, Paagal-pann Mein Tabdeel Hogaya.....	81
Aathwaa'n Hissa: Nazr-e-Badd Ka Ilaj	82
Nazr-e-Badd ki Taaseer Par Quraani Dalaael.....	82
Nazr-e-Badd Ke Muassar Hone Par Hadees-e-Nabawi ﷺ Se Chand Dalaael	82
Nazr-e-Badd Ki Haqeeqat Ke Baare Mein Ulama Ke Aqwaal	83
Nazr-e-Badd aur Hasad Mein Farq.....	84
Jinn Ki Nazr-e-Badd Bhi Insaan Ko Lag Sakti Hai.	85
Nazr-e-Badd Ka Ilaj.....	85
Pehla Tareeqa:.....	85
Doosra Tareeqa:.....	86
Teesra Tareeqa:	86
Chautha Tareeqa:.....	86
Paachwa Tareeqa:.....	87
Nazr-e-Badd Ke Ilaj Ke Amali Namoonae	87
Pehla Namoonae:	87
Doosra Namoonae:	87
Teesra Namoonae:.....	87
Jaadu Ke Ilaj Ka Qurani Wazeefa Yaa "Majmua Ayaat-e-Seher"	88

Transliterations Notes:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ. وَبَعْدُ:

Tamaam taareefe'n sirf Allah Wahdahu laa-shareek ke liye hain jo akela hi takaleef¹ ko khatam karne waala, gham-o-pareshaani ko door karne waala, bimaari aur dukh se shifa dene waala hai. Uski rahmat ne har cheez ko ghere mein le rakha hai. Koi bhi zinda ya murda uski tae-shuda taqdeer se baahar nahi ho sakta.

Main gawaahi deta hoo'n ke Allah Ta'ala akela maabood-e-bar-haq hai, uska koi shareek nahi, aur main gawaahi deta hoo'n ke Muhammad ur Rasool Allah ﷺ Allah ke bande aur Rasool hain. Aap ﷺ par Allah Ta'ala ke laakho'n, karodo'n durood-o-salaam ho'n.

Jaadu, Jinnaat, Seher, aur Nazr-e-Badd ka mauzoo na sirf aalam-e-islam mein, balke doosre mazaahib mein bhi hamesha se awaam-o-khawaas ki dilchaspi aur tawajjo ka mauzoo² raha hai. Logo'n ki kam-ilm, za'ef-ul-eteqaad³ aur aamilo'n, peero'n, faqeer-o'n par andha etemaad kar lene ki riwayaat⁴ ne musalmano ke deen, imaan, izzat, aabroo, maal aur aulaad ko kaafi nuqsan pohonchaaya hai.

Ek (1) taraf aise log bhi hain jo is silsile mein kisi bhi baat par yaqeen karne ya doosre lafzo'n mein jaadu aur jinnaat ko tasleem karne ke liye bilkul taiyyar nahi, aur doosri taraf aise log bhi hain jo har kaam mein jaadugaro'n aur aamilo'n ke chakkar lagaate aur un ki rehnumaai lete, aur un ke bataae hue har nuskhe par amal karte hain.

Is topic par roman-urdu-script mein internet par kuch articles maujood to hain, par mujhe kitaabi shakl mein koi cheez nahi mili. Shaikh Waheed bin Abdus Salaam Baali hafizahullah ki is kitaab ko roman-urdu-script mein transliterate karne ke bohot se maqaasid hain, un sab maqaasid ko yaha'n zikr karna mumkin nahi, par un mein se chand khususiyaat neeche zikr ki gai hain:

- ✓ Mohtaram Muallif⁵ khud bhi jaadu, seher, asaraat, aur nazr-e-badd ke ilaaj-o-muaalaja mein kaafi tajarba rakhte hain.
- ✓ Muallif ne kitaab mein ilaaj ke liye quran, ahadees mein maujood aayaat-o-duaa'o'n ke alaawa apna zaati tajarba bhi share kiya hai.
- ✓ Muallif ne padhne waale ki aasaani ke liye kitaab ke kai hisse kiye hain.
- ✓ Jaadu ki alag-alag qismo'n ki pehchaan karane ke baad unho'n ne na sirf unka ilaaj karne ka tariqa bataaya hai, balke jaadu ya asaraat ki pehchaan ke liye uski alaamaat ka bhi zikr kiya hai.

Kuch is transliteration Ke Baare Mein:

- ✓ Roman-urdu-script ke liye maine saal 2000 mein chapi hui Islaami magazine Maahnaama Mohaddis, Lahore waali kitab (edition) ka istemaal ko kiya hai.
- ✓ 2014 mein pehli baar is kitaab ka transliteration karte hue mujh se bohot si ghalatiyaa'n ho gai thee'n. Alhamdulillah 2022 ke is revision mein maine un ghalatiyo'n ko sahi kar diya hai.
- ✓ 2014 waale edition mein urdu ke aise mushkil alfaaz jo aam-bol chaal mein istemaal nahi hote, maine unke maane-o-mafhoom nahi likhe the. Padhne waale ki aasaani ke liye is edition mein maine koshish ki hai ke tamaam aise mushkil

¹ T: (تَكْلِيف) Takleef ki jamaa, dukh, dard, ranj, musibat, distress, suffering, affliction [Rekhta]

² T: (مَوْضُوع) Topic [RSB]

³ T: (مُؤَلَّف) Musannif, author [Rekhta]

⁴ T: (رِوَايَات) Tariqa, riwaaj, tradition [Rekhta]

⁵ T: Shaikh Waheed bin Abdus Salaam Baali Hafizahullah [RSB]

alfaaz ke maane-o-mafhoom roman-urdu aur english, dono zabaano'n mein likhun. Jitne bhi maane ya mafhoom (meanings), aur doosre additions jo meri taraf se hain, unke saath maine "T:" likha hai.

- ✓ Qurani aayaat ko maine <https://quran.ksu.edu.sa/> se copy kiya hai.
- ✓ Ahadees, aasaar aur aqwaal jo arbi language mein hain unhe'n maine urdu pdf se dekh kar type kiya hai.
- ✓ Kitaab ke aakhir mein maine Shaikh Adnan Muneer Qamar hafizahullah ki kitaab (Taweez Gando'n Aur Jinnat-o-Jaadu Ka Ilaj) se "Majma Aayaat-e-Seher" bhi add kar diya hai.

Double-check ke baawajood transliteration karte hue shayad kuch ghalatiyaa'n reh gai hongi. Agar aap ko nazar aajaa'e'n to neeche diye gae email par zaroor ittela kare'n. Rehan.hse@live.com

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Is pdf ko aap sawaab-e-jaariya ki niyyat se doosro'n ke saath share keejiye. Allah se dua hai ke ham sab ki pareshaniyo'n ko door kare, ham sab ko hasad, nazr-e-badd, shar-pasand aur keena-parwar logo'n ke sharr se mehfooz rakhe aur is kitaab ko likhne waale, mutarjim⁶, mashwara dene waalo'n ko, aur mujhe is ka ajar duniya aur aakhirat mein ataa kare. Aameen

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَ حَبِيْبِنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ وَ صَحْبِهٖ اَجْمَعِيْنَ.

Duaao'n ka taalib,

[Rehan Syed Barey](#)

Riyadh, Saudi Arabia

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0	17 Dhul Hajja, 1435	Oct 11, 2014
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⁶ T: Arbi se Urdu tarjuma karne waale, Hafiz Ishaq Zahid hafizahullah [RSB]

Arz-e-Mutarjim

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ... وَبَعْدُ:

Pakistan mein 2 giroh aise hain jo saada-lauh⁷ aur zaeeef-ul-aqeeda awaam ko dono haatho'n se loot rahe hain, pehla giroh qanqaahi nizaam ke tahat in "Peeraan-e-Aazam" aur "Gaddi Nasheeno'n" ka hai jinho'n ne kam-o-besh har shaher mein apne "khulafa" muqarrar kar rakhe hain, jo mureedeen se nazar-o-niyaz wasool karte hain, apne yahaa'n urs munaqid karwaate hain, raqs-o-surood⁸ ki mehfile'n jamti hain, muraaqabe⁹ hote hain aur kamzor imaan waale log unki "khidmat-e-aqdas" mein niyaaz pesh karte hain aur you'n is giroh ke waare niyaare ho jaate hain. Behrehaal ye giroh hamaara mauzoo nahi, hamara mauzoo doosra giroh hai aur wo aamilo'n, roohani baabaa'n aur kaale ilm ki kaat ke maahiro'n ka, tote-to'nke aur taaweez gando'n waale "Professors" ka aur roohani taaqat ke zariye har tamanna poori karne ka daawa karne waalo'n ka hai.

Is giroh ke ishteharaat¹⁰ har chote-bade shaher ki deewaro'n par in alfaaz mein likhe hue milte hain:

- *Tamanna Kaisi hi kyou'n na ho, sirf chand ghanto'n mein poori hogi.*
- *Jo caaho, poocho... maahir sifli¹¹ aur noori ilm.*
- *Wo tamanna hi kya jo poori na ho sakey, har pareshaani ka hal, gharelu aur kaarobaari masaael, mohabbat, beermaari, naa-farmani, aulaad, kaala jaadu.*
- *Har jaadu-toney, jinn, bhoot-paret se najaat ka waahed raasta, jhoote aur sifli aamilo'n se hoshiyaar.*

In ishteharaat se waazeh taur par maaloom hota hai ke is giroh ke log in ikhteyaraat ka daawa karte hain jo sirf Allah Ta'ala ke haatho'n mein hain, kyou'nke tamannae'n poori karne waala ghaib ki khabre'n jaanne wala, aur har pareshaani aur har sharr se bachaane waala Allah ke siwaa koi aur nahi. Aur is baat par har musalmaan ka pukhta yaqeen hona chaahiye kyou'nke us ne jis zaat ka kalma padha hai wohi zaat in tamaam ikhteyaraat ki maalik hai. Lekin sad-afsos hai un musalmaano par jo apni saadgi aur zaeeFUL-eteqaadi¹² ki wajah se is giroh ke jaal mein ba-aasaani phans jaate hain. Yaqeeni taur par ye ek (1) bohut badaa fitna hai, jiski buniyad mahez jhoot, fraud aur shobada-baazi¹³, aur uska maqsad maal-o-daulat jamaa karke apna kaarobaar chamkaana hai. In aamilo'n, soofiyo'n aur roohaani babao'n ke haaht mein kuch bhi nahi aur agar yaqeen nahi aata to leeejiye darj-e-zel khabar padh lijiye taake aapko unki bebasi aur kaspursi¹⁴ par yaqeen ho jaae.

"Ek (1) 1 gumshuda ladke ki baazyabi ke liye lahor police ne ek (1) mash-hoor aamil ki khidmat haasil kee'n, jis ne ladke ki baabat ittela di ke wo multan ke ek (1) jale hue makaan mein chupaa hua hai. Police uske bataae hue ilaaqe mein pohnchi to wahaa'n koi jalaa hua makaan hi na tha, police phir uske paas pohnchi to usne bataaya ke ladka ek (1) car mein sawaar hai aur uska number ye hai, lekin pata chala ke us number ki car sirey se hai hi nahi, iske bawajood bhi police us aamil se mayoos na hui aur ek (1) baar phir uske haath pao'n pakad rahi thee ke achaanak ladka khud-ba-khud ghar mein waapas pohonch gaya".¹⁵

Daulat lootne walo'n ke liye is giroh ke kya-kya tareeqa-e-waardaate hote hain iska andaaza aap mundarja-zel waaqia se kar sakte hain: "Ek (1) naujawaan ladka achaanak ghayab ho gaya. Uske waalid ne ek (1) pasha-war soofi aur aamil se madad talab ki, jis ne ek (1) bohut badi fees ka mutaalba karke ek (1) hafte tak muraqabe mein baithne ka nuskha tajweez kiya, waalid miskeen kya karta, aamil ka mutaalba poora kar diya, hafta bhar ke intezaar ke baad aamil ne khabar di ke ladke ko ek (1) jinn

⁷ T: (ساده لوح) Naadaan, bhole-bhaale [Rekhta]

⁸ T: (رقص و سرود) Gaane aur naachne ka amal, naach-gaana [Rekhta]

⁹ T: (مراقب) Allah ke siwa sab ko chod kar mahez khuda ki taraf dil lagaana, gardan jhukaa kar fikr karna [Rekhta]

¹⁰ T: (اشتهار) Elaan, akhbaar ya risaale (magazine) mein ujrati de kar chapwaaya hua elaan [Rekhta]

¹¹ T: (سفی) Mantar ya jaadu, jis mein shaitaan, devi-devtaao'n ya badd-rooho'n se isteeaanat ki jaae [Rekhta]

Isteeaanat (استیعانت) Madad ki khwahish [Rekhta]

¹² T: (ضعیف الاغتراد) Kamzro eteqaad waala, ghair pukhta-imaan-o-yaqeen waala [Rekhta]

¹³ T: (شعبده بازی) Chalaaki, aiyyaari, shobada-baazi ka kaam ya pasha [Rekhta]

¹⁴ T: (کشمپرسی) Be-basi, be-sahaara, be-kasi [Rekhta]

¹⁵ BBC 29th July 1999

ki ladki aghwa karke le gai hai aur maamla bohot sangeen hai, zaraa bhi susti hui to jinno'n ki fauj ham sab ko tabaah kar daalegi. Is liye mazed istekhaare aur muraqabe ki zaroorat hai, us par waalid ne nazrane ki doosri qist bhi aamil ke hawaale kardi".

"3 maah baad aamil ne khushkhabri sunaai ke ladka mil gaya hai, us se baat cheet ho chuki hai aur wo ghar aane ke liye tayyar hai lekin wo khud bhi jinn ki ladki par fareefta ho chuka hai aur us ke baghair tanha aane ko tayyar nahi aur jinn ki ladki badi sarkash hai, uski hifaazat ke liye uske baap ne jinno'n ki fauj ka ek (1) dasta muqarrar kar rakha hai. Chunaache jab tumhara ladka ghar waapas aega to uske saath jinn ki ladki aur uski hifaazat par mamoor fauj bhi aayegi. Ye sun kar waalid ne haar maan li. Aamil ne us toofani balaa se bachaao ke liye bhaari raqam talab ki aur waalid apna ghar baar bech kar waha'n se bhaag khada hua".¹⁶

Qaraeen-e-Ikram! Agar aap is giroh ki karwaiyo'n ka baghaur jaeza le'n to mundarja-zel kharabiyaa'n aap ko waazeh taur par nazar aaengi:

- Tamannae'n poori karne, tamaam masael ko hal karne aur ghaib ki khabre'n jaanne ka dawa karna, haalaa'nke ye baate'n islam ki buniyadi talimaat se takraati hain.
- Shareer jinnat aur shayaateen ke ta-aawoon¹⁷ ke baghair ye aamil, jaadugar aur roohani baba koi kaarwaai paya-e-takmeel¹⁸ tak nahi pohoncha sakte aur jinnat unse ta-aawoon karne ke liye us waqt tak taiyyaar nahi hote jab tak un se kufriya aur shirkiya kaam nahi karwa lete, chunaache unhe'n jinnaat ko taabe-farman¹⁹ banaane ke liye apne imaan ka suada karna padta hai.
- Ye log aise taweez jaari karte hain jin mein jaadu waale mantar likhe hote hain, jabke Rasool Allah ﷺ ne aise taawiizaat ko latkana shirk qaraar diya hai.

مَنْ تَعَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ.

Unki tamaam kaarwaiyo'n ki buniyad kaale jaadu ka ilm hota hai jiska seekhna aur phir uski roshni mein jaadu waale amal karna kufr hai. Moaashre mein bughz, hasad, nafarat aur dushmani jaisi bimaariyo'n ke peeche is giroh ke naapaak azaam bohot badaa kirdaar adaa karte hain.

Unki karwaiyo'n mein jhoot, fraud, shobada-baazi aur dhoka-dahi jaisi sifaat ghalib hoti hain aur asal maqsad saada-lauh awaam ki daulat par hath saaf karna hota hai. Ye aur deegar kai kharabiyaa'n jab hamare moaashre mein aam hain to daawat-e-ilallah ke har kaarkun ka fareeza hai ke wo awaam-un-naas ko unke mutaalliq aagaah kare'n. Unke aqeede ke baare mein bataae'n taake wo unke paas jaane se parhez kare'n.

Is zaroorat ke pesh-e-nazar main ne Shaikh Waheed Abdus Salaam Baali Hafizahullah ki arbi kitaab "As Saarim-ul-Battaar Fit Tasdee lis Sihratil Ashraar" ko urdu zaban mein muntaqil kiya hai aur apne taee'n kosish ki hai ke iska tarjuma asaan urdu mein ho taa-ke aam log ise acchi tarah se samajh sake'n. Agar kisi musalman ko is kitab se koi faaeda poho'nche to usse meri guzaarish hai ke wo saahib-e-kitab aur iske murtajim ke liye dua-e-khair kare. Allah Rabbul Izzat musalmaano ko har qism ke sharr se mehfooz rakhe.

Haafiz Muhammad Ishaq Zaahid A'afi Allahi Anh

PO Box 1496, Al Qareen 47365 – Kuwait
Zul-Qada 1420 - February 2000

¹⁶ Al Balagh August 1999

¹⁷ T: (تَعَاوُن) Madad, help [RSB]

¹⁸ T: (تَكْمِيل) Mukammal karna, poora karna, anjaam ko pohonchna [Rekhta]

¹⁹ T: (تَابِعُ فَرْمَانِ) Farmabardaar, paaband, muttee [Rekhta]

Taqreez

By: Maulana Abdul Khaliq Muhammad Saadiq, Kuwait

Maaddiyat ke is pur-fitan daur mein ek (1) taraf to insaan chaand par kamande'n daal²⁰ raha hai aur sauda-e-duniya aur aarzi daulat-o-sohrat ki talab mein musaabaqat²¹ jaari hai aur aalam rang-o-boo ki bhool bhulaiyyo'n ne insaan ko mahoo-e-tamaasha banaa rakha hai aur doosri taraf asmaani hidaayat aur deen-e-haneef se isi qadar be-etinaai²² aur adm-e-dilchaspi mein roz-afzo'n izaafa ho raha hai aur logo'n ki is be-raghabti se faaeda uthaa kar mafaheem²³ tabdeel kiye jaa rahe hain. Maarooof²⁴ ko Munkar²⁵ aur Munkar ko Maarooof ka naam diya jaa raha hai, shirk ko tauheed aur bidat ko sunnat ke roop mein pesh kiya jaa raha hai. Itaa-at-e-paeghambar ﷺ ki jagah taassub-aaraai aur riwaayat ki jagah hikayaat ka zor hai, jis ka haqeeqi sabab wohi hai jo Rasool Allah ﷺ ne bayan farmaya tha:

Allah Ta'ala ilm ko logo'n se yyak-baargi cheen nahi lega, balke ulama ko faut karke ilm ko uthaaga hatta ke jab haqeeqi ulama duniya mein nahi rahe'nge to log juhala ko apna imam bana le'nge jo jahaalat ki binaa par aise fatwe saadir kare'nge jin se wo khud bhi gumrah ho'nge aur doosro'n ko bhi gumrah kare'nge.²⁶

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ فَإِذَا لَمْ يَبْقَ عَالَمًا اتَّخَذَ النَّاسُ رُؤُوسًا جَهْلًا، فَسَلُّوا فَأَقْتُوا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا.

Baqaul Dr. Iqbal

Meeraas Mein Aai Hai Unhe'n Masnad-e-Irshaad
Zaagho'n ke Tasarruf Mein Uqaabo'n Ke Nasheman²⁷

Aye Imaan Walo'n! Bohot Se Ilm Ke Daawedaar aur Soofi-o-Darwesh Naajaaez Tareeqe Se Logo'n Ka Maal Khaate Aur Allah Ki Raah Se Rokte Hain.²⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَاْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

Lekin wo musalman jinhe'n Allah ki kitab aur Rahmat-e-Kaaenaat ﷺ ki taalimaat par yaqeen hai ke ilm-e-ghaib Allah ka khaassa²⁹ hai, nafa-o-nuqsan ka maalik Allah Ta'ala hai, izzat-o-zillat, sood-o-ziyaa'n, Sehat-o-bimaari, maal-o-aulaad sab kuch wohi ataa karne waala hai, wo logo'n ki qismat ka maalik aur wohi mustaqbil ke halaat se waaqif hai to wo taaweez farosho'n, jaadugaro'n aur foot-paathiyo'n pe khaak phoo'nkne waale aamilo'n aur nujoomiyo'n ke daam-e-fareb mein giraftaar nahi hote. Isi tarah wo har barhana jism³⁰, makhboot al hawaas³¹ aur bechaare maaooof al aqal³² logo'n ko apne nafa-o-nuqsan aur taqdeer ka maalik nahi samajhte, balke unka etemaad, bharosa aur tawakkul Allah Rabbul A'alameen ki zaat par hota hai. Rasool Allah ﷺ ki noorani taalimaat bhi yehi hain, Irshad-e-Nabawi ﷺ hai:

²⁰ T: (کمند ڈالنا) Taraqqi ki buland chotiyo'n ko choona [Rekhta]

²¹ T: (مُسَابَقَت) Muqaable par daudna, daudne mein ek-doosre se aage badhna [Rekhta]

²² T: (بے اعتنائی) Tawajjo na dena, dehaan na dena, Nazar-andaaz karna [Rekhta]

²³ T: (مَفَاهِم) Mafhoom ki jamaa, mataalib, maane [Rekhta]

²⁴ T: (مَغْرُوف) Jaaez, saheeh, durust, sharai [Rekhta]

²⁵ T: (مُنْكَر) Kharaab, khota, bura, ghair-sharai [Rekhta]

²⁶ Sunan Ibne Majah

²⁷ T: Mafhoom: Ye log naa-ahl hain, inhe'n jo masnad/position mili hai ye log uske qaabil ye nahi. Isi

baat ko Allama Iqbal ne ek (1) misaal ke zariye samjhaya ke Uqaab (Aisa parinda jo cheel se ziyaada taaqatwar, buland-parwaaz shirkaari ho uska kawwe se kya muqaabla?) [RSB]

²⁸ Surah Tauba 24

²⁹ T: (خَاصَّة) Khusoosiyat, khoobi [Rekhta]

³⁰ T: (بَرِيئَتُهُ جِسْم) Nanga badan [Rekhta]

³¹ T: (مَخْبُوطِ الْخَوَاس) Deewaana, paagal, wo shakhs jis ke hawaas theek na ho'n [Rekhta]

³² T: (مَأْوُفٌ عَقْل) Be-aql, bewaqqoof, ahmaq [RSB]

Faal nikaalne ya nikalwaane wala, kaahin³³ ya uske paas jaane wala aur jaadu karne ya karwaane wala ham mein se nahi hai.³⁴

ليس منّا من تطير أو تكهن له، أو تكهن أو تسحر
أو تسحر له.

Aur Aap ﷺ ne ye bhi farmaya:

Jo kisi aaraaf (pooshida cheezo'n ki ittela dene wala, mustaqbil ki khabre'n aur qismat mein kya hai? usse aagaah kare waala) aur kaahin-o-nujoomi ke paas gaya aur uski baato'n ki tasdeeq ki to usne shariyat-e-muhammadi ka inkaar kar diya.³⁵

من أتى عزّافاً أو كاهناً فصدقه بما يقول فقد كفر بما أنزل
على محمد صلى الله عليه وسلم.

Aur ek (1) riwaayat mein hai ke 40 roz tak aise shakhs ki namaz qubool nahi hoti. Daur-e-haazir mein jaha'n jaadugari ka makrooh dhanda urooj par hai aur moaashre ke ye khatarnaak dushman (jaadu karne aur karwaane waale) aman-o-sukoon ko ghaarat karne aur khandaano'n mein fitna-o-fasaad barpa karne mein masroof-e-kaar hain, waha'n bandagaan-e-Rabbul A'alameen ke bahi khwah³⁶ aur naaseheen bhi insaaneyat ko in khatrat se aagah karne aur unke aqaaed-o-amaal ki islaah ke liye koshaa'n aur sargarm-e-amal hain.

Inhi'n khair-khwahaan-e-ummat mein se Fazeelatush Shaikh Wahee Abdus Salaam Baali Hafizahullah bhi hain jinho'n ne *Assari-m-ul-Battar-Fit-Tasdi-lis-Seheratil-Ashraar* "الصَّارِمُ الْبَتَّارُ فِي التَّصَدِّقِ لِلشَّحْرِ الْأَشْرَارِ" jaisi intehaai jaame aur mufeed kitab likh kar logo'n ki saheeh simt rehnumaai farmaai hai. Ye kitaab 8 hisso'n par mushtamil hai jin mein unho'n ne jaadu ki haqeeqat, kitab-o-sunnat mein jaadugari ka hukum, jinnaat ki haqeeqat aur jaadu ke silsile mein, unka amal-dakhal, jaadu ki mukhtalif surate'n aur jaadugaro'n ke mukhtalif tariqahaae waardaati, jaadu ka sharai ilaaj aur usse bachaao ke tariqe, nazr-e-badd ki haqeeqat aur uska ilaaj jaise ahem mauzuat par sair-haasil bahes ki hai.

Asal kitab arbi zaban mein hai, Biraadar-e-Mukarram Haafiz Muhammad Ishaq Zaahid Faazil Madina University ne "Jaadu ka Ilaaj, Quran-o-Sunnat ki Roshni Mein" ke naam se bade umda paeraae mein iska salees³⁷ urdu tarjuma pesh karke urdu-daa'n tabqe³⁸ ke liye istefaada³⁹ karne ka mauqa faraaham kiya hai. Allah Ta'ala muallif-o-mutarjim ki is saee-e-jameel ko qubool farmaae aur ise unke liye sadqa jaariya banaae aur awaam-un-naas ko is se rehnumaai haasil karne ke taufeeq marhammat farmae. Ameen!

³³ T: (کاپن) Saahir, jaadugar, ghaib ki khabar bataane ka daawa karne waala, jotshi, nujoomi [Rekhta]

³⁴ Saheeh Jaame Sagheer

³⁵ Saheeh Jaame Sagheer

³⁶ T: (بہی خواہ) Khair-khwaahi, bhalaai chaahne waala [Rekhta]

³⁷ T: (سلیس) Aasaan, aam-faham [Rekhta]

³⁸ T: Wo log jo urdu zabaan ko aasaani se padh, likh aur samajh sakte hain [RSB]

³⁹ T: (اِستِفاَدَہ) Faaeda uthaana, nafaa paana [Rekhta]

Foreward to Tenth Print

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى آلِهِ وَأَصْحَابِهِ... وَبَعْدُ:

Alhamdulillah Rabbil A'lameen, wa Salaatu wa Salaamu A'laa Ashrafil Ambiyaai wa Mursaleen wa A'laa Aalihi wa Sahbihi Ajmaeen – Amma Ba'ad.

Jab se meri kitaab “Wiqayatil Insaan Minal Jinni Wash Shaitaan” bazaar mein aai hai aur us mein, main ne waada kiya tha ke shareer jaadugaro'n ke taaqub mein anqareeb ek (1) kitaab likhu'nga. Us waqt se bohot saare islami mulko'n se mujhe khutoot mil rahe hain ke main us kaam ko jald mukammal karu'n. Jabke main us dauraan kai doosre ilmi kaamo'n mein mashgool hogaya, jin mein se ek (1) fiqa ke mazmoon ki tadrees bhi thi, us mazmoon mein mudarris ko kafi mehnat karna padti hai, kyou'nke ulama ke aqwaal-o-dalaael jamaa karne aur un mein maqaarana⁴⁰ karne ke baad saheeh maslak ko tarjeeh dena hota hai aur main samajhta tha ke us kaam ke liye waqt faarigh karna ziyaada ahem hai.

Khas taur par islami bedari ke zamane mein jabke naujawaan deeni ilm ki taraf mutawajje ho rahe hain, aise mein agar unki taraf tawajjo na di jaae aur unhe'n ilm ke raaste par na daala jaae to wo halaakat ki ghaatiyo'n ki taraf badh sakte hain aur aisi deendari jiski buniyad deene ahkaam ki samajh boojh par na ho, gumrahi ke ziyaada qareeb hoti hai.

Taaham mutaaddid mulko'n se aane waale khutoot aur nashar-o-ishaa-at ke maraakiz ke israar par mujhe kuch waqt is kitaab ki tarteef ke liye nikaalna pada, chunache main 1408 hijri mein hajj karne ke liye Makkah Mukarrama poh'ncha, yaha'n ek (1) dost Umar bin Abid Mutfree ne apna kutub khaana mausam-e-garma ki taatilaat mein mere hawaale kar diya aur is tarah mere liye ye kaam asaan ho gaya.

Usi dauraan main ne ye kitaab likhi aur waqt ki qillat ke pesh-e-nazar mujhe shadeed ikhtesaar se kaam lena pada. Mere nazdeek ye kitab ahem mauzuat ke liye mote-mote anaasir⁴¹ aur furooa't ke liye usool ki maanind hai, kyou'nke main ne munaasib nahi samjha ke apne aur taalib-e-ilmu'n ke waqt mein se is kitab ke liye is se ziyaada waqt nikaalu'n.

Behrehaal is kitab ka chapna tha ke ibtedaai mahino'n mein is ke 30,000 nusqe taqseem ho gae aur main ne samajh liya ke jo kaam mere zimme tha usey main ne anjaam de diya hai, lekin Misr, Saudi Arab, Khaleeji Mumaalik, Shaam, Libia, Tunisia, Al Jazaaer aur Al Maghrib waghaira se mujhe bohot saare khutoot mausool hue, jin mein giley shikwo'n ke alaawa jaadu ke kai caso'n ke ajeeb-o-ghareeb qisse bhe the, aur un mein likha gaya tha ke kitab mein mazkoora jaadu ke ilaaj ke sharai tareeqo'n par amal karne se Allah Ta'ala ne bohot saare mareezo'n ko shifa naseeb ki hai, is par main Allah Ta'ala ka hi shukar guzaar hu'n.

Mujhe Maraakish se aaya hua wo khat nahi bhulega jiska khulaasa ye hai ke 1 naujawan aur uski maa baareek taant ke challe⁴² banaaya karte the, jab naujawan ne is kitab ka kuch hissa padha to ise maaloom hua ke wo gumrahi ka kaam karte hain. Usne apni maa ko bataaya lekin chu'nke logo'n mein unka ye mashghala mash-hoor ha, is liye wo un mein rehte hue us kaam ko nahi chod sakte the, chunache wo doosre shaher mein muntaqil hogae aur us kaam ko chod kar sacchi tauba karli.

Kuch aise khutoot bhi aaye jin mein likha gaya ke is kitab ne jaadugaro'n ko nanga kar diya hai. Khaas taur par wo jaadugar jo ye da'awa kiya karte the ke wo Quran ke zariye ilaaj karte hain, jabke haqeeqat mein wo jaadugar aur shobada-baaz the, logo'n ne is kitab mein mazkoora jaadugaro'n ki alaamat ko padha to wo unhe'n fauran pehchaanne lag gae, is par bhi main Allah Ta'ala ka shukar adaa karta hu'n.

Aur chand khutoot aise bhi mile jin mein is kitab mein mazkoora kuch bato'n par tanqeed ki gai thee, aur haqeeqat ye hai ke un khutoot ko padh kar mujhe bohot khushi hui aur likhne walo'n ke liye main ne dua ki aur kaafi bato'n mein in ki naseehat ko main ne qubool kiya hai, aur main ab bhi aise khutoot ke intezaar mein ho'n kyou'nke ye neki aur taqwa ke silsile mein ek-doosre se ta-awoon hai. Insaan ka koi bhi kaam ghalati aur kotaahi se paak nahi hota.

⁴⁰ T: (مُقَارَنَةً) Ekattha karna, jamaa karna [Rekhta]

⁴¹ T: (عَنْصَرٍ) Asli ajzaa, buniyaadi ajza [Rekhta]

⁴² T: (جَهْلًا) Haath ya pair ki ungliyo'n mein pehenne ka dhaat se banaa hua gol halqa [Rekhta]

1. Is edition mein, main ne jo kuch hazaf⁴³ kar diya hai aur wo pehle editions mein maujood tha, usse main ne rujoo kar liya hai.
2. Saabeqa editions mein azkaar waghaira ke jo adaad maine apne taur par likhe the, unhe'n main ne hazaf kar diya hai aur unse main rujoo kar chuka hu'n.
3. Jaadu ke mauzoo par chand deegar risaale aur kutub abhi kuch arsa pehle market mein aai hain, jin mein har choti badi aur saheeh aur ghalat cheez ko jamaa kiya gaya hai. Balke kuch kitabe'n aisi bhi aai hain jin mein zaher-e-qaatil⁴⁴ paaya jaata hai.

Misaal ke taur par ek (1) kitab mein bandish-e-jimaa ka ilaaj you'n likha gaya hai ke falaa'n aaayat ko naaf ke neeche likh le'n, phir jimaa kare'n, usse bandish jamaa ka jaadu toot jaega, phir hammaam mein jaane se pehle un aaayat ko mitaa daale'n. Kya us kitab ke muallif⁴⁵ ko maaloom nahi ke is tarah Quran ki tauheen hoti hai? Maine apne ek (1) taalib-e-ilm ki duty lagaai ke wo us kitab ke muallif ko khabardaar karde ke aisa karna hargiz durust nahi hai.

Chunache talib-e-ilm ne usey iske baare mein aagaah kiya to usne agle edition mein usey hazaf kar dene ka waada kiya, lekin 1 saal se ziyaada arsa guzarne ke bawajood abhi tak is baare mein usne kuch nahi kiya. Is liye aisi kutub se bachna har musalman ke liye laazim hai agarche inke muallifeen ye daawa bhi kare'n ke unho'n ne kitaab-o-sunnat ko chodkar koi cheez nahi likhi, jabke unho'n ne aisa na kiya ho. Agar mujhe waqt mila to shayad main un kitabo'n ko jamaa karke unki ilmi andaz mein tardeed karu'nga, In sha Allah.

4. Mujhe bataya gaya hai ke kai muaaliyeen⁴⁶ aurato'n ke ilaaj ke silsile mein laaparwaahi karte hain aur jab wo be-parda aur baghair mahram⁴⁷ ke unke paas aati hain to wo unka ilaaj karte hain... Aise muaaliyeen ko Allah se darna chaahiye aur apni hifaaizat karni chaahiye.
5. Mujhe ye bhi bataaya gaya hai ke kai muaaliyeen ne jaadu ke ilaaj ko pesha banaa rakha hai aur wo ek (1) khaas raqm ki adaagi ki shart par hi ilaaj karte hain aur is silsile mein Hazrat Abu Saeed رضي الله عنه ki hadees bataur-e-daleel zikr karte hain jise maine is kitab mein bayan kiya hai, halaa'nke us hadees mein aisi koi daleel nahi.

Us mein to mahez itni baat hai ke ek (1) qabila ne jab chand Sahaba Ikram رضي الله عنهم ki mehmaan-nawaazi karne se inkaar kar diya aur phir unka sardar bimaar padh gaya to Hazrat Abu Saeed رضي الله عنه ne haq-e-mehnat ki shart par usey damm kiya, aur unho'n ne us waqt tak Abu Saeed رضي الله عنه ko kuch nahi diya jab tak wo tandrust nahi hua.⁴⁸ So Hazrat Abu Saeed رضي الله عنه ka mutaalba-e-mehman nawazi se unke inkaar ki wajah se tha, naa ke peshe ke taur par.

6. Mareez ko chaahiye ke wo parhezgaar muaalij se hi ilaaj karwaae, jo Quran ke zariye ilaaj karta ho, aur usey zaahiri elaanaat aur khokle naaro'n ke dhoke mein nahi aana chaahiye.
7. Jaadu aur jinnat waghaira ka ilaaj karne waalo'n ke liye meri naseehat ye hai ke wo sirf sharai tareeqa-e-ilaj ikhteyar kare'n aur us mein itna aagey na badhe'n ke haraam ke murtakib ho jaae'n.
8. Aurat ke mahram ke liye zaroori hai ke wo usey muaalij ke paas akela na bheje, chaahе muaalij kitna badaa nek insaan kyou'n na ho, kyou'nke aisa karna haraam hai aur Rasool Allah ﷺ ne ghair-mahram aurat ke saath alaahadgi se manaa kiya hai.

Aur aakhir mein, main bataana caahta hu'n ke hamara maqsad bayaan-e-haq hai aur hamaari ummeed razaa-e-ilaahi hai aur hamaara raasta salaf-o-saleheen (Sahaba Ikram رضي الله عنهم-o-Ta'abaeen رضي الله عنهم) ke tareeqe ke mutaabiq Quran-o-Sunnat ko apnaana hai.

⁴³ T: (حَذَفَ) Nikaal dena, deletion, omission [Rekhta]

⁴⁴ T: (زَيْبَرِ قَاتِل) Halaak kar dene waala zeher [Rekhta] yaane aisi baat jo insaan ke jism, rooh aur imaan ko nuqsan pohonchaae [RSB]

⁴⁵ T: (مُؤَلِّف) Musannif, author [Rekhta]

⁴⁶ T: (مُعَالَج) Hakeem, ilaaj-muaalaja karne waala [Rekhta]

⁴⁷ T: (مَحْرَم) Aisa qaribi rishta jisse nikaah jaaez na ho, wo mard jisse shaadi jaaez na ho, wo shakhs jisse parda jaaez na ho (jaise khaawind) [Rekhta]

⁴⁸ Saheeh Bukhari: H2276; Saheeh Muslim: H2201; Tirmizi: H2063; Sunan Ibne Majah: H2156

So is kitaab mein jise bhi koi khilaaf-e-Kitaab-o-Sunnat baat maaloome hua usey chaahiye ke wo mujhe naseehat kare, aur hadees mein hai ke “Allah Ta’ala bande ki us waqt tak madad karta rehta hai, jab tak wo apne bhai ki madad karta rehta hai”.

وَصَلَّى اللّٰهُ وَسَلَّم وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

Waheed bin Abdus Salaam Baali

Manshaat Abbas, Shaabaaan 1417 Hijri

Foreword for First Print

Allah Ta'ala ki hamd-o-sanaa aur Rasool Akram ﷺ par durood-o-salaam ke baad:

Jaadu ka mauzoo un ahem mauzooaat mein se hai jin ka bahes-o-tehqeeq aur tasneef-o-taaleef ke zariye taaqqub karna ulama ke liye zaroori hai, kyou'nke jaadu amali taur par hamaare muaashro'n mein bharpoor andaaz se maujood hai aur jaadugar chand rupiyo'n ke badle din raat fasaad phailaane par tule hue hain. Jinhe'n wo kamzor imaan waale aur un keena-parwar⁴⁹ logo'n se wasool karte hain jo apne musalman bhaiyo'n se bughz rakhte hain aur unhe'n jaadu ke azaab mein muhtala dekh kar khushi mehsoos karte hain.

Ulama ke liye zaroori hai ke wo jaadu ke khatre aur uske nuqsanaat ke mutaalliq logon ko khabardaar kare'n aur jaadu ka sharai tareeqe se ilaaj kare'n taake log uske tod aur ilaaj ke liye jaadugaro'n ka rukh na kare'n. Aisi zaroorat ke pesh-e-nazar main apne qaraeen ki khidmat mein ye kitaab pesh kar raha hu'n jis ka maine unse 4 saal qabl apni kitaab "Wiqayatil Insaan Minal Jinna Wash Shaitaan" mein waada kiya tha. Ye kitab ek (1) kam-ilm aadmi ki saada si koshish hai aur iska ahem maqsad ye hai ke musalman jaadu aur uski taaseer se bimaar padh jaane waale logo'n ka aur isi tarah hasad aur nazr-e-badd ka sharai tareeqo'n se ilaaj kar sake'n taake log un jaadugaro'n aur shobada-baazo'n ke paas jaane se parhez kare'n jo unke aqaaed ko tabaah aur unki ibaadat ko kharab kar dete hain.

Is kitaab ko maine 8 hisso'n mein taqseem kiya hai:

Pehla Hissa: Jaadu Ki Taareef, Shaitaan Ka Taqarrub Haasil Karne Ke Liye Jaadugaro'n Ke Baaz Wasaalel⁵⁰.

Doosra Hissa: Jaadu Quran-o-Sunnat Ki Raushni Mein. *Is mein jaadu aur jinnat ke wujood ko Quran-o-Sunnat se saabit kiya gaya hai.*

Teesra Hissa: Jaadu Ki Aqsaam

Chautha Hissa: Jinnat Ko Haazir Karne Ke Liye Jaadugaro'n Ke 8 Hisse. *Har tareeqa mukammal taur par zikr nahi kiya gaya taake is kitab ko padh kar koi shakhs us tareeqe par amal na kar sakey.*

Paanchwa Hissa: Shariyat Mein Jaadu Ka Hukum.

Chatta Hissa: Jaadu Ka Tod. *Is mein jaadu ki mukhtalif aqsaam, alaamaat, ilaaj aur ilaaj ke amali namoono zikr kiye gae hain.*

Saatwa'n Hissa: Bandish-e-Jimaa Ka Jaadu Aur Uska Ilaaj. *Is mein jaadu ke asar se bachne ke liye chand zaroori ehtiyaati tadaabeer bhi zikr ki gai hain.*

Aathwa'n Hissa: Nazr-e-Badd Ki Taaseer Aur Uska Ilaaj.

Meri dua hai ke Allah Ta'ala is kitab se iske likhne waale, padhne waale aur ise nashr⁵¹ karne waale ko faeda poh'nchaae aur main har aise shakhs se dua ka talabgaar hu'n jisey meri is kitab se faaeda poh'ncha.

Yahaa'n ek (1) tambeeh⁵² karna zaroori hai aur wo ye ke is kitab mein jo baat bhi aap ko khilaaf-e-kitab-o-sunnat maaloom ho usey deewaar par de maare'n aur kitab-o-sunnat par amal kare'n. Meri dua hai ke Allah Ta'ala har aise insaan par rahmat farmae jo mujhe meri galti ke mutaalliq aagaah kare aur agar main zinda na hu'n to meri kitab mein islaah karde. Main har aisi baat se baree hu'n jo khilaf-e-Quran-o-Sunnat ho, main ne apni hadd tak islaah ko koshish ki hai jiski taufeeq sirf Allah Ta'ala ke hath mein hai, main usi par bharosa karta hu'n.

Waheed bin Abdus Salaam Baali

Roza-e-Mubaarak, Masjid an Nabawi
14th Ramadan 1411 Hijri

⁴⁹ T: (كَيْفَ يَزُورُ) Dushmani rakhne waale, malicious, enemy, opponent [Rekhta]

⁵⁰ T: (وَسَائِلُ) Zariye, waaste, waseele, ways, resources [Rekhta]

⁵¹ T: (نَشْرُ) Ishaat, tableegh, spreading, publishing [Rekhta]

⁵² T: (تَنْبِيْه) Bataur-e-khusoosi wazaahat likhi jaane waali ibarat, warning, admonition [Rekhta]

Pehla Hissa: Seher Ki Taareef

Seher: Lughawi⁵³ etebaar se:

“Jaadu” ke liye arbi zaban mein seher ka lafz istemaal hua hai jiski taareef ulama ne you’n ki hai:

Al Laith kehte hain: “Seher wo amal hai jis mein pehle shaitaan ka qurb haasil kiya jaata hai aur phir usse madad li jaati hai”.

Al Azhari kehte hain: “Seher dar-asl kisi cheez ko uski haqeeqat se pher dene ka naam hai”.⁵⁴

Ibne Manzoor iski taujeeh⁵⁵ bayan karte hue likhte hain ke “Saahir (jaadugar) jab baatil ko haq banaa kar pesh karta hai aur kisi cheez ko uski haqeeqat se hat kar saamne laata hai to goya wo usey deeni haqeeqat se pher deta hai”.⁵⁶

Ibne Ayesha se marwi hai ke “Arbo’n ne jaadu ka naam seher is liye rakha hai ke ye tandrusti ko bimaari mein badal deta hai”.⁵⁷

Ibne Faaras seher ke mutaaliq kehte hain: “Ek (1) qaum ka khayaal ya hai ke seher baatil ko haq ki shakl mein pesh karna hai”.⁵⁸

Al Mojam-ul-Waseet mein seher ki taareef you’n hai: “Seher wo hota hai jis ki buniyaad lateef aur intehaai baareek ho”.⁵⁹

Saahib-e-Muheet-ul-Muheet kehte hain: “Seher ye hai ke kisi cheez ko bohut khoobsurat banaa kar pesh kiya jaae taake log usse hairaan ho kar reh jaae’n”.⁶⁰


Seher: Shariyat Ki Istelaah Mein

Sharai Istelah mein seher ki taareef kuch is tarah ki gai hai:

Imam Fakhruddin Raazi kehte hain: “Shariyat ke urf mein “Seher” (Jaadu) har us kaam ke saath makhsoos hai jiska sabab makhfi⁶¹ ho. Usey uski asal haqeeqat se hat kar pesh kiya jaae aur dhoka-dahi us mein numayaa’n ho”.⁶²

Imam Ibne Qadaama al Maqdisi kehte hain: “Jaadu aisi giraho’n⁶³ aur aise dam-o-durood aur alfaaz ka naam hai jinhe’n bolaa ya likha jaae, ya karaa jaae ke jaadugar aisa amal kare jis se us shakhs ka badan ya dil ya aqal mutaassir ho jaae jis par jaadu karna maqsood ho”.

“Aur jaadu waaqiatan asar rakhta hai, chunache jaadu se koi shakhs qatl bhi ho sakta hai, bimaar bhi ho sakta hai aur apni biwi ke qurb⁶⁴ se aajiz bhi aasakta hai. Balke jaadu khaavind biwi ke darmiyaan judaai bhi daal sakta hai aur ek-doesre ke dil mein nafrat bhi paida kar sakta hai aur mohabbat bhi”.⁶⁵

Imam Ibne Qaiyyim  kehte hain: “Jaadu, arwaah-e-khabisa⁶⁶ ke asar-o-nufooz⁶⁷ se murakkab⁶⁸ hota hai jis se basahri tabaae⁶⁹ mutaassir ho jaati hain”.⁷⁰

Gharz seher jaadugar aur shaitaan ke darmiyaan hone waale ek (1) muaahade ka naam hai jiski bina par jaadugar kuch haraam aur shirkiya umoor ka irtekaab⁷¹ karta hai aur shaitaan uske badle mein jaadugar ki madad karta hai aur uske mutaalibaat ko pooraa karta hai.

⁵³ T: (لُغَوِي) Az-roo-e-lughat haqiqi maane, verbal [Rekhta]

⁵⁴ Tehzeeb-ul-Lugha: V4 P290

⁵⁵ T: (تَوْجِيه) Sabab, illat, daleel, wajah bayaan karna, justification, explanation, cause [Rekhta]

⁵⁶ Lisan-ul-Arab: V4 P 348

⁵⁷ Lisan-ul-Arab: V4 P 348

⁵⁸ Maqabees al Lughah: P507; Al-Misbaah: P267

⁵⁹ Al Mojam al Waseet: V1 P419

⁶⁰ Muheet al Muheet: P399

⁶¹ T: (مُخْفِي) Chupa hua, phoshida, khufiya, hidden, concealed, secret [Rekhta]

⁶² Al Misbah-ul-Muneer: P268

⁶³ T: (گِرِه) Bandhan, gaanth, knot [Rekhta]

⁶⁴ T: (قُرْب) Nazdeeki, qurbat, nearness, relationship [Rekhta]

⁶⁵ Al Mughnee: V10 P104

⁶⁶ T: (أَرْوَاحُ خَبِيثَةٍ) Buri, badd roohe’n, shayateen [RSB]

⁶⁷ T: (نُفُوز) Daakhil hona, pervasion [Rekhta]

⁶⁸ T: (مُرْغَب) Kai cheezo’n se mil kar bana hua [Rekhta]

⁶⁹ T: (بَشَرِي ظُلْمَات) Insaani fitrat, insaani khaslate’n [Rekhta]

⁷⁰ Zaad-ul-Maad: V4 P126

⁷¹ T: (إِزْيَاب) Koi kaam karna, gunah ya jurm karna, perpetration of a crime, offence [Rekhta]

Shaitaan ka Qurb Haasil Karne Ke liye Jaadugaro'n ke baaz tareeqe:

Shaitaan ko raazi karne aur uska taqarrub haasil karne ke liye jaadugaro'n ke mukhtalif wasaael hain, chunaache baaz jaadugar is maqsad ke liye quran-e-majeed ko apne paao'n se baandh kar baith-ul-khula mein jaate hain aur baaz Quran-e-Majeed ki aayaat ko gandagi se likhte hain, baaz unhe'n haiz ke khoon se likhte hain, baaz qurani aayaat ko apne paao'n ke nichle hisso'n par likhte hain, kuch jaadugar Surah Fatiha ko ulta likhte hain aur baghair wazoo ke namaz padhte hain aur kuch hamesha haalat-e-janaabat⁷² mein rehte hain aur kuch jaadugaro'n ko shaitaan ke liye jaanwar zibah karna padte hain aur wo bhi bismillah padhe baghair, aur zibah shuda jaanwar ko aisi jagah par phenkna padta hai jisko khud shaitaan tae karta hai.

Baaz jaadugar sitaaro'n ko sajda karte aur unse mukhaatib hote hain baaz ko apni maa ya beti se zina karna padta hai aur kuch ko arbi ke alaawa kisi doosri zaban mein aise alfaaz likhna padte hain jin mein kufriya maane paae jaate hain.

Isse maaloom hua ke shaitaan jaadugar se pehle koi haraam karwaata hai phir uski madad aur khidmat karta hai. Chunache jaadugar jitna badaa kufriya kaam karega, shaitaan utna ziyaada uska farmabardaar hoga aur uske mutaalibaat ko poora karne mein jaldi karega. Aur jab jaadugar shaitaan ke bataae hue kufriya kaamo'n ko bajaa-laane mein kotaahi karega, shaitaan bhi uski khidmat karne se ruk jaaega aur uska naa-farmaan ban jaaega. So jaadugar aur shaitaan aise saathi hain jo Allah Ta'ala ki naa-farmaani karne par hi aapas mein milte hain, aur aap jab kisi jaadugar ke cehre ki taraf dekhe'nge to aapko meri ye baate'n yaqeenan durust maaloom ho'ngi kyou'nke uske cehre par kufr ka andhera you'n chaaya hua hota hai goya wo siyaah⁷³ baadal ho.

Agar aap kisi jaadugar ko qareeb se jaante ho'n to yaqeenan usey zaboo'n-haali⁷⁴ ka shikaar paae'nge. Wo apni biwi, apni aulaad hatta ke apne aap se tang aachuka hota hai. Usey sukoon ki neend naseeb nahi hoti aur us par mustazaad⁷⁵ ye ke shaitaan khud uske biwi baccho'n ko aksar-o-beshtar eeza⁷⁶ dete rehte hain aur unke darmiyaan shadeed ikhtelaafaat paida kar dete hain.

Sach farmaya Allah Rabbul Izzat ne ke:

Aur Jisne Mere Deen Se Mu'n Mod-liya (duniya mein) Uski Zindagi Tang Guzregi".⁷⁷

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

⁷² T: (جَنَابَت) Naapaaki, najaasat, aisi haalat jis mein ghushl karna farz ho [Rekhta]

⁷³ T: (سِيَاه) Kaala, taareek, black, dark [Rekhta]

⁷⁴ T: (زَيْوَن حَالِي) Khasta-haali, distressed condition [Rekhta]

⁷⁵ T: (مُسْتَزَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [Rekhta]

⁷⁶ T: (إِيْذَا) Dukh, takleef [Rekhta]

⁷⁷ Surah Taha: 124

Doosra Hissa Jaadu Quran-o-Sunnat Ki Raushnee Mein

1. Jinno'n Aur Shaitaano'n Ke Wujood Par Dalaael:

Jinn, Shaitaan aur Jaadu ke darmiyaan bohot gehra taalluq hota hai, balke jaadu ki buniyad hi jinnat aur shayaateen hain, baaz log jinnat ke wujood ka inkaar karte hain aur isi buniyaad par jaadu ki taaseer ke qaael nahi, is liye pehle jinnat-o-shaiyaateen ke wujood par dalaael pesh kiye jaate hain:

Quraani Dalaael

Aur Yaad Keejiye Jab Ham Kai Jinno'n Ko Tere Paas Pher Kar Laae.⁷⁸

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ

Jinno'n Aur Aadmiyo'n! Kya Tumhare Paas Tum Hi Mein Se Paighambar Nahi Aae Jo Meri Ayate'n Tum Ko Sunaate Aur Is Din Ke Saamne Aane Se Tum Ko Daraate.⁷⁹

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمُ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا

Keh Deejiye, Mujhe Ye Wahee Aai Hai Ke Jinnat Mein Se Chand Shakhso'n Ne (mujhse quran) Suna, Phir Kehne Lage Ham Ne Ek (1) Ajeeb Quran Suna.⁸⁰

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

Aur (ye hua ke) Baaz Adamzaad Log Kuch Jinnon Ki Panaah Lete The Jis Se Unka Damagh Aur Chadh Gaya.⁸¹

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

Shaitaan Yehi Chaahta Hai Ke Sharaab Aur Juua Se Tum Mein Aapas Mein Dushmani Aur Keeena Paida Karde, Aur Tum Ko Allah Ki Yaad Aur Namaz Se Baaz Rakhe, To Ab Bhi Tum Baaz Aate Ho Ya Nahi?⁸²

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنتُمْ مُنْتَبِهُونَ

Aye Imaan Waalo! Shaitaan Ke Qadam-ba-qadam Mat Chalo, Aur Jo Koi Uski Pairwi Karega (wo gumrah hoga is liye ke) Wo To Be-Hayaai Aur Bure Hi Kaam Karne Ko Kahega.⁸³

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

Iske alaawa bhi Quran-e-Majeed ki bohot saari aayaat is baare mein maujood hain, balke jinnat ke mutaalliq ek (1) mukammal surah Quran-e-Majeed mein maujood hai. Lafz-e-Jinn "جَنّ" Quran-e-Majeed mein 22 martaba aaya hai, lafz Al Jaanna "الْجَانّ" saat (7) martaba aaya aur lafz-e-Shaitaan "شيطان" adhsath (68) martaba aur lafz-e-Shayaateen "شياطين" satra (17) martaba zikr kiya gaya hai jis se is mauzoo ke mutaalliq quraani dalaael ki kasrat ka andaaza lagaaya jaa sakta hai.

Hadees Mein Se Chand Masaabel

Hazrat Ibne Masood ؓ kehte hain ke: Rasool Allah ﷺ ek (1) raat ko ham se achaanak ghayab ho gae, chunache unhe'n waadiyo'n aur ghaatiyo'n mein talaash karne lage, aur aapas mein ham ne kaha ke shaayad aapko aghwa kar liya gaya hai ya qatl kar diya gaya hai. Hamaari wo raat intehaai pareshani ke aalam mein guzri, subah hui to ham ne Aap ﷺ ko ghaar-e-hira ki

⁷⁸ Surah al-Ahqaaf: 29

⁷⁹ Surah al-Anaam: 130

⁸⁰ Surah al-Jinn: 01

⁸¹ Surah al-Jinn: 6

⁸² Surah al-Maaida: 91

⁸³ Surah an-Noor: 21

jaanib se aate hue dekha, ham ne Aap ﷺ ko bataaya ke raat Aap ﷺ achaanak ham se ghayab ho gae the, ham ne Aap ﷺ ko bohut talaash kiya lekin Aap ﷺ ke na milne par raat bhar pareshan rahe.

To Aap ﷺ ne farmaya: *“Mere paas jinnaat ka ek (1) numaaında aaya tha, to main uske saath chal padaa aur jaakar unhe’n Quran-e-Majeed padh kar sunaaya...”*. Phir Aap ﷺ hame’n lekar us jagah par gae aur hame’n unke nishaanat aur unki aatishee’n alamaat dikhaee’n, aur Aap ﷺ ne ye bhi bataaya ke jinno’n ne Aap ﷺ se kuch maa’nga to Aap ﷺ ne farmaya: *“Har aisi haddi tumhari ghiza hai jis par Bismillah ko padha gaya aur har gobar tumhare jaanwaro’n ka khaana hai. Phir Aap ﷺ hame’n kehne lage “lehaaza tum haddi aur gobar ke saath istenjaa mat karo kyou’nke wo tumhare jinn bhaiyo’n ka khaana hai”*.”⁸⁴

Hazrat Abu Saeed Khudri ؓ kehte hain ke: Rasool Allah ﷺ ne mujhe farmaya: *“Mera khayaal hai ke tumhe’n bakriya’n aur dehaati maahol bohut pasand hai, so jab tum apni bakriya’n aur apne dehaat mein ho aur azaan kaho to apni awaaz buland kar liya karo kyou’nke muazzin ki awaaz ko jo jinn, jo inasan aur jo cheez bhi sunti hai wo qiyaamat waale din uske haq mein gawaahi degi”*.”⁸⁵

Hazrat Abdullah bin Abbas ؓ kehte hain ke Rasool Allah ﷺ apne chand saathiyo’n ko lekar nikle aur unka iraada Okaaz ke bazaar jaane ka tha, aur udhar shayaateen aur asmaan se aane waale khabro’n ke darmiyaan rukawate’n paida kardi gai thee’n aur un (shaitaano’n) par sitaare tootne lag gae the. Chunache wo jab apni qaum ke paas khaali haath waapas aae to usey aakar bataate ke hame’n kai rukaawato’n ka saamna hai aur ham par shihaab-e-thaaqib⁸⁶ ki maar padne lag gai hai to wo aapas mein kehte ke aisa kisi bade waaqia ki wajah se ho raha hai lehaaza mashriq-o-maghrib mein jao aur dekho ke ye rukawate’n kyou’n paida ho rahi hain?

Chunache *Tihaama* ka rukh karne waale shayateen (jinnat) Aap ﷺ ki taraf aanikle Aap ﷺ us waqt nakhla⁸⁷ mein the aur *Okaaz* mein jaane ka iraada farma rahe the. Aap ﷺ ne fajr ki namaz padhaai, un jinnaat ke kaano’n mein Quran ki awaaz padi to wo usey ghaur se sunne lag gae aur kehne lage: Allah Ki Qasam! Yehi Wo Cheez Hai Jo Hame’n Asmaan Ki Khabre’n Sunne Se Rok Rahi Hai, So Ye Apni Qaum Ke Paas Waapas Gae Aur Unse Kehne Lage: Ham Ne Ajeeb-o-Ghareeb Quran Suna Hai, Jo-Ke Bhalaai Ka Raasta Dikhaata Hai, So Ham To Us Par Imaan Le Aae Hain Aur Apne Parwardigaar Ke Saath Kabhi Shirk Nahi Kare’nge”.

Uske baad Allah Ta’ala ne Aap ﷺ par

(Aye Muhammad ﷺ Aap Keh Deejiye Ke Mujhe Wahee Ki Gai Hai Ke Jinno’n Ki Ek (1) Jamaat.⁸⁸

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

ko utaara aur Aap ﷺ ki taraf jinno’n ki baat ko wahee kar diya gaya.⁸⁹

Hazrat Ayesha ؓ se marvi hai ke Rasool Allah ﷺ ne farmaya:

“Farishto’n ko noor se, jinno’n ko aag ke shole se aur Adam ؑ ko us cheez se paida kiya gaya jo tumhare liye bayan kardi gai hai”.”⁹⁰

Hazrat Safiyya bin Huyai ؓ se riwayat hai ke Aap ﷺ ne farmaya: *“Beshak shaitaan insaan mein khoon ki tarah gardish karta hai”*.”⁹¹

Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: *“Tum mein se koi ek (1) jab khaana khaae to daae’n haath se khaae aur jab paani piye to daae’n haath se piye, kyou’nke shaitaan apne baae’n hath se khaata, peeta hai”*.”⁹²

⁸⁴ Muslim: V4 P 170

⁸⁵ Muwatta Imam Malik: V1 P68; Bukhari: V6 P343; Sunan an Nasai: V2 P12; Sunan Ibne Majah: V1 P239

⁸⁶ T: (شَهَابٌ ثَائِبٌ) Tootne waala taara, meteor, shooting star [Rekhta]

⁸⁷ T: (نَخْلَه) Makka aur Taif ke darmiyaan ek (1) waadi jahaa’n Rasool Allah ﷺ ne qiyaam farmaaya tha [Rekhta]

⁸⁸ Surah al-Jinn: 1

⁸⁹ Bukhari: V2 P253; Muslim V4 P168

⁹⁰ Musnad Ahmad: V6 P153-168; Muslim: V18 P123

⁹¹ Bukhari: V4 P282; Muslim: V14 P155

⁹² Muslim: V13 P191

Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: *“Jo baccha bhi paida hota hai, shaitaan uske pehlu mein nok-daar cheez cubhata hai, jis se baccha cheekh uthta hai, siwaae Hazrat Isa ؑ aur unki maa ke”*.⁹³

Rasool Allah ﷺ ke saamne ek (1) aise shakhs ka zikr kiya gaya jo subah hone tak soya raha ho, to Aap ﷺ ne farmaya: *“Ye wo shakhs hai jiske kano’n mein shaitaan peshaab kar jaata hai”*.⁹⁴

Abu Qataada ؓ kehte hain ke Rasool Allah ﷺ ne farmaya: *“Accha khuwaab Allah ki taraf se hota hai aur buraa khuwaab shaitaan ki taraf se, so jo shakhs khuwaab mein naa-pasandida cheez dekhe wo apni baae’n taraf 3 baar aahista se thook de aur shaitaan se Allah ki panaah talab kare, aisa karne se buraa khuwaab uske liye nuqsaaan-dah nahi hoga”*.⁹⁵

Abu Saeed Khudri ؓ kehte hain ke Aap ﷺ ne farmaya: *“Tum mein se koi ek (1) jab jamaahi⁹⁶ le to apne haath ke saath mu’n band karle kyou’nke (aisa na karne ki wajah se) shaitaan mu’n mein daakhil ho jaata hai”*.⁹⁷

Is mauzoo ki deegar ahadees bhi kaseer tadaad mein maujood hain. Talab-e-haq ke liye yehi kaafi hain jo zikr kardi gai hain aur inse waazeh taur par maaloom ho raha hai ke jinnaat aur shayaateen koi wahem nahi, haqeeqat hain aur is haqeeqat ko wahem wohi shakhs qaraar de sakta hai jo ziddi aur mutakabbir ho.

⁹³ Bukhari: V8 P3212; Muslim: V15 P120

⁹⁴ Bukhari: V3 P28 – Muslim: V6 P64

⁹⁵ Bukhari: V12 P283 – Muslim: V15 P16

⁹⁶ T: (جمابی) Bedaari ki haalat mein thakaan ki wajah se mu’n khol kar saans lena, yawn [Rekhta]

⁹⁷ Muslim: V18 P122; Sunan Daarmi: V1 P321

2. Jaadu Ke Wujood Par Dalaael

Quraani Dalaael

Aur Unho'n Ne Uski Pairawi Ki Jise Shaitaan, Sulaiman ﷺ Ki Baadshahat Mein Padhte The. Aur Sulaiman Ne Kufr Nahi Kiya Tha, Balke Shaitano'n Ne Kufr Kiya Tha, Wo Logo'n Ko Jaadu Sikhaate The Aur Unho'n Ne Uski Pairawi Ki Jo Baabil Mein Haaroot Aur Maaroot Do (2) Farishto'n Par Naazil Kiya Gaya Tha. Wo Dono (farishte) Jaadu Sikhaane Se Pehle Keh Dete The Ke Ham To Sirf Aazmaash Hain. Lehaza Tu Kufr Na Kar. Chunache Log Un Se Wo Jaadu Seekhte Jiske Zariye Se Wo Mard Aur Uski Biwi Ke Darmiyaan Judaai Daalte Aur Wo Us Jaadu Se Allah Ke Hukum Ke Siwa Kisi Ko Nuqsan Nahi Pohoncha Sakte The. Aur Log Un Se Wo Ilm Seekhte The Jo Unhe'n Nuqsan Pohonchata Tha, Un Ko Nafaa Nahi Deta Tha. Halaa'nke Wo Bil-yaqeen Jaante The Ke Jis Ne Us (jaadu) Ko Khareeda Aakhirat Mein Uske Liye Koi Hissa Nahi Aur Albatta Wo Bohot Buri Cheez Thi Jis Ke Badle Mein Unho'n Ne Apni Jaane'n Bech Daalee'n, Kaash! Wo Jaante Hote.⁹⁸

Musa ﷺ Ne Kaha: Tum Sach Baat Ko Jab Wo Tumhare Paas Aai (jaadu kehte ho) Bhalaa Ye Koi Jaadu Hai? Aur Jaadugar To Kabhi Kaamyaab Nahi Hote.⁹⁹

Jab Unho'n Ne (apni laathiyaan aur rassiya'n) Daalee'n To Musa ﷺ Ne Kaha: Ye Jo Tum Lekar Aae Ho Wo To Jaadu Hai, Beshak Allah Ta'ala Isko Baatil Kardega, Kyou'nke Allah Shareer Logo'n Ka Kaam Banne Nahi Deta Aur Apni Bato'n Se Allah Haq Ko Haq Kar Dikhaega Agarche Nafarmaan Log Bura Maane'n.¹⁰⁰

Musa ﷺ Apne Dil Hi Dil Mein Sahem Gae, Ham Ne Kaha: Mat Daro, Beshak Tum Hi Ghaalib Rahoge Aur Jo Asaa Tumhare Daahine Haath Mein Hai Usko (madaan mein) Daal Do, Unho'n Ne Jo Dho'ng Rachaaya Hai Usko Hadap Kar Jaaega, Unho'n Ne Jo Kuch Kiya Hai Uski Haqeeqat Kuch Nahi, Jaadu Ka Tamaasha Hai Aur Jaadugar Jaha'n Jaae Kaamyaab Nahi Hota.¹⁰¹

Aap Keh Deejiye Ke Main Subah Ke Rabb Ki Panah Mein Aata Hu'n Har Us Cheez Ke Shar Se Jo Usne Paida Ki Hain Aur Andheri Raat Ki Tareeki Ke Shar Se Jab Uska Andhera Phail Jaae Aur Girah (lagaa kar un) Mein Phoonkne Waaliyo'n Ke Shar Se Bhi Aur Hasad Karne Waale Ki Burai Se Bhi Jab Wo Hasad Kare.¹⁰²

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ ۚ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرَ ۚ إِنَّ اللَّهَ سَابِطُهُ ۚ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَيُحَقِّقُ اللَّهُ الْحَقَّ يَكَلِّمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ وَآلِقِ مَا فِي يَمِينِكَ تَلَقَّفْ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ ۚ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

⁹⁸ Surah al-Baqara: 102

Tarjuma taken from Ahsan-ul-Kalaam: RSB

⁹⁹ Surah Yunus: 77

¹⁰⁰ Surah Yunus: 81-82

¹⁰¹ Surah Taha: 67-69

¹⁰² Surah Falaq

Aur Ham Ne Musa ﷺ Ko Wahee Bheji Tum Bhi Apna Asaa Daal Do, So Asaa Ka Daalna Tha Ke Usne Unke Saare Bane-banaae Khel Ko Nigalna Shuru Kiya, Pas Haq Zaahir Ho Gaya Aur Unho'n Ne Jo Kuch Banaaya Tha Sab Jaata Raha, Pas Wo Log Us Mauqe Par Haar Gae Aur Khoob Zaleel Hoka Phire Aur Jo Jaadugar The Sajda Mein Gir Gae. Kehne Lage: Ham Imaan Laae Rabbul A'alameen Par Jo Musa-o-Haroon Ka Bhi Rabb Hai.¹⁰³

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ
فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۖ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا
صَاحِرِينَ ۚ وَالْقِيَ السَّحَرَةُ سَاجِدِينَ ۖ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ
رَبِّ مُوسَىٰ وَهَارُونَ

Imam Qurtubi “وَمِنْ مَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ” ki tafseer karte hue kehte hain: “Wo jaadugar aurate’n jo dhaago’n ki girhe’n banaakar un par damm karti aur phookti hain”.¹⁰⁴

Aur Hafiz Ibne Kaseer ﷺ isi ki tafseer mein kehte hain: “Mujaahid, Ikrama, Hasan, Qataada aur Zahaak ﷺ ne an-naffaasaati fil uqad “النَّفَّاثَاتِ فِي الْعُقَدِ” se jaadugar aurate’n muraad li hain”.¹⁰⁵

Aur Yehi baat Ibne Jareer Tabari ﷺ ne bhi kahi hai aur Qasmi ﷺ kehte hain ke mufasssireen ne isi mauqif¹⁰⁶ ko ikhteyaar kiya hai.¹⁰⁷

Jaadu aur jaadugaro’n ke mutalliq deegar bohut si aaayat maujood-o-mash-hoor hain aur Islam ki thodi bohut maaloomaat rakhne wala shakhs bhi un se waaqif hai.

Hadees-e-Nabwi ﷺ se chand dalaal:

Hazrat Ayesha ؓ kehti hain ke qabila *Banu Zareekh* se ta’alluq rakhne waale 1 shakhs ne (jisey Labeed bin al Aasim kaha jaata tha) Rasool Allah ﷺ par jaadu kar diya, jis se Aap ﷺ mutaassir¹⁰⁸ hue. Chunache Aap ﷺ ka khayaal hota ke Aap ﷺ ne falaa’n kaam kar liya hai halaa’nke Aap ﷺ ne nahi kiya hota tha. Ye maamla aise chalta raha, yaha’n tak ke Aap ﷺ ek (1) din (ya ek (1) raat) mere paas the aur baar-baar Allah Ta’ala se dua karte the, uske baad mujh se farmane lage: “Aye Ayesha ؓ kya tumhe’n maaloom hai ke Allah Ta’ala ne meri dua qubool karli hai, mere pas 2 aadmi aae the, jin mein se ek (1) mere sar aur doosra mere paao’n ke paas baith gaya aur ek (1) ne doosre se poocha:

(Pehla shakhs): “Is shqs Ko Kya Hua?”

(Doosra shakhs): “Is par jaadu kiya gay hai”.

(Pehla shakhs): “Kisne kiya hai?”

(Doosra shakhs): “Labeed bin al A’asim ne kiya hai”.

(Pehla shakhs): “Kis cheez mein kiya hai?”

(Doosra shakhs): “Kanghee, baalo’n aur khajoor ke khoshe ke gilaaf mein”.

(Pehla shakhs): “Jis cheez mein isne jaadu kiya hai, wo kaha’n hai?”

(Doosra shakhs): “Beir-e-Zarwaan mein hai”.

Chunache Rasool Allah ﷺ apne kuch Sahaba Ikram ؓ ke saath us koee’n ko aae¹⁰⁹ (usey¹¹⁰ nikaala aur phir) waapas aagae aur farmane lage: “Aye Ayesha ؓ! Uska¹¹¹ paani intehaai surq¹¹² rang ka ho chuka tha aur uski khjooro’n ke sar aise the jaise shaitaan ke sar ho’n”. (yaane wo intehaai badd-shakl thee’n)

Main ne kaha: “Ya Rasool Allah ﷺ! Aap ne jaadu koee’n se nikaala nahi?”

¹⁰³ Surah al-Aaraaf: 117-122

¹⁰⁴ Tafseer-e-Qurtubi: V20 P257

¹⁰⁵ Tafseer ibne Kaseer: V4 P573

¹⁰⁶ T: (مَوْقِف) Nuqta-e-nazar, andaaz-e-fikr, stance, position, point of view [Rekhta]

¹⁰⁷ Tafseer-ul-Qasmi: V10 P302

¹⁰⁸ T: (مُتَأَثِّر) Asar-pazeer, jis par asar pade, affected [Rekhta]

¹⁰⁹ T: Koee’n ke paas gae [RSB]

¹¹⁰ T: Jin baalo’n par jaadu kiya gaya tha [RSB]

¹¹¹ T: Koee’n ka [RSB]

¹¹² T: Red [RSB]

Aap ﷺ ne farmaya: “Allah Ta’ala ne mujhe aafiyat di hai aur main nahi chahta ke log kisi shar aur fitna mein muftala ho jaaen”.
Uske baad Aap ﷺ ne usey nikaalne ka hukam diya aur phir usey zameen mein dabaa diya gaya.¹¹³

Sharah-e-Hadees¹¹⁴: Yahoodiyo’n ne Labeed bin al Aasim (jo un mein sab se badaa jaadugar tha) ke saath ye baat tae karli thi ke wo Rasool Allah ﷺ par jaadu karega aur wo usey us ke badle 3 dinar de’nge. Chunache us badd-bakht ne ye kaam is tarah kar daala ke 1 choti se ladki ke zariye jo Aap ﷺ ke ghar mein aati-jaati thi, Aap ke chand baal mangwaaliye aur unpar jaadu karke unhe’n *Beir-e-Zarwaan* mein rakh diya. Is hadees ki mukhtalif riwayat ko jamaa kiya jaae to maaloom hota hai ke ye jaadu Aap ﷺ ko apni biwiyo’n ke qareeb jaane se rokne ke liye tha, chunache Aap ﷺ ko khayaal hota ke Aap ﷺ ne kisi biwi se jamaa kar sakte hain, phir jab qareeb hote to na kar paate, bas iska Aap ﷺ par yehi asar tha, iske alaawa Aap ki aqal aur Aap ke tasarrufaat jaadu ke asar se mehfooz the.

Is jaadu ki muddat mein ulama ke darmiyaan ikhtelaaf paaya jaata hai, baaz ne chaar (4) din aur baaz ne koi aur muddat bayaan ki hai. Allah hi ko maaloom hai ke uski muddat kitni thi, phir Nabi-e-Kareem ﷺ ne Allah Ta’ala se baar-baar dua ki aur Allah ne Aap ﷺ ki dua qubool karli aur 2 farishto’n ko Aap ﷺ ki taraf utaar diya. Jinke darmiyaan ka mukaalama¹¹⁵ hua (jo guzishta staro’n¹¹⁶ mein bayan kiya gaya hai) is se Aap ﷺ ko maaloom ho gaya ke jaadu kis ne kiya hai aur kis cheez mein kiya hai aur wo us waqt kaha’n hai.

Aap ﷺ par kiya gaya ye jaadu intezaai shadeed tha aur us se yahoodiyo’n ka maqsad Aap ﷺ ko qatl karna tha, lekin Allah Ta’ala ne unhe’n bachaaliya aur uska asar sirf itna hosaka jo ke zikr kar diya gaya hai.

Eteraaz Aur Uska Jawaab

Al Maziri رحمه الله kehte hain: “Muftadaeen¹¹⁷ ne is hadees ka inkaar kiya hai, kyou’nke unke khayaal ke mutaabiq ye hadees mansab-e-nabuwwat ki tauheen aur us mein shukook-o-shubhaat paida karti hai aur ise durust maanne se shariyat par etemad uth jaata hai, ho sakta hai ke Aap ﷺ ko khayaal aata ho ke Jibraeel ؑ aae halaa’nke wo na aae ho’n aur ye ke Aap ﷺ ki taraf wahee ki gai hai halaa’nke wahee na ki gai ho”!!

Phir kehte hain ke: “Muftadaeen ka ye kehna bilkul ghalat hai kyou’nke mo’jizaat-e-nabuwat is baat ki khabar dete hain ke Aap ﷺ tableegh-e-wahee ke silsile mein maasoom aur sacche the. Aap ﷺ ki asmat jab mo’jizaat jaise qawi dalaal se saabit-shuda haqeeqat hai to uske khilaf jo baat bhi hoti wo bejaa tasawwur ki jaaegi”.¹¹⁸

Abul Jakni al Yusufi رحمه الله ka kehna hai: “Jaha’n tak Jaadu se Rasool Allah ﷺ ke mutaassir hone ka taalluq hai, to usse mansab-e-nabuwwat par koi harf nahi aata, kyou’nke duniya mein ambiya par bimaari aasakti hai jo aakhirat mein unke darajaat ki bulandi ka baais banti hai. Lehaza jaadu ki bimaarii ki wajah se agar Aap ﷺ ko kahayal hota tha ke Aap ﷺ ne duniyaawi umoor mein se koi kaam kar liya hai, halaa’nke Aap ﷺ ne usey nahi kiya hota tha aur phir jab Allah Ta’ala ne Aap ﷺ ko ittela de di ke Aap ﷺ par jaadu kiya gaya hai aur wo falaa’n jagah par hai aur Aap ﷺ ne usey waha’n se nikal kar dafan bhi karwa diya tha to is sabab se risaalat mein koi naqz¹¹⁹ nahi aata, kyou’nke ye doosri bimaariyo’n ki tarah ek (1) bimaari hi thee. Jisse Aap ﷺ ki aql mutaassir nahi hui. Sirf itni baat thee ke Aap ﷺ ka khayaal hota ke shayad Aap ﷺ apni kisi biwi ke qareeb gae hain, jabke Aap ﷺ ne aisa nahi kiya hota tha. So itna asar bimaar ki haalat mein kisi bhi insaan par ho sakta hai”.

Phir kehte hain: “Aur hairat us shakhs par hoti hai ke jaadu ki wajah se Aap ﷺ ke bimaar hone ko risaalat mein ek (1) aeb¹²⁰ tasawwur karta hai halaa’nke Quran-e-Majeed hi firaun ke jaadugaro’n ke saath Hazrat Musa ؑ ka jo qissa bayana kiya gaya

¹¹³ Bukhari: V10 P222 – Muslim: V14 P174

¹¹⁴ T: Explanation of the hadees [RSB]

¹¹⁵ T: (مُكَالَمَةٌ) Do (2) shakhs-o’n ke darmiyaan baat-cheet ya sawaal-jawaab, conversation [Rekhta]

¹¹⁶ T: (سَطْر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [Rekhta]

¹¹⁷ T: (مُتَبَدِّع) Muftada ki jamaa, Deen mein nai baat nikaalne waale, bidat karne waale [Urduinc]

¹¹⁸ T: Reference number is mentioned in the urdu pdf, but no reference to any book is given.

¹¹⁹ T: (نَقْض) Bigaad [Urduinc]

¹²⁰ T: (عَيْب) Buraai, kami, naqz, kharaabi, fault, flaw [Rekhta]

hai, us mein ye baat waazeh taur par maujood hai ke janab Musa ﷺ ko bhi unke jaadu ki wajah se khayaal hone laga tha ke unke phenke hue dande daod rahe hain... lekin Allah Ta'ala ne unhe'n saabit qadam rakha aur na-darne ki talqeen ki".¹²¹

Magar Hazrat Musa ﷺ ke mutaaliq kisi ne ye nahi kaha ke jaadugaro'n ke jaadu ki wajah se unhe'n jo khayaal aaraha tha wo unke mansab-e-nabuwat ke liye aeb tha, (so agar wo aeb nahi tha to jo kuch Aap ﷺ ke saath pesh aaya wo bhi aeb nahi ho sakta kyou'nke) is tarah ki bimaari Ambiya عَلَيْهِ السَّلَام par aasakti hai jis se unki imaani quwwat mein izaafa hota hia. Allah Ta'ala unhe'n unke dushmano'n par fatah naseeb karta hai. Khilaaf-e-aadat mo'jizaat ataa karta hai, jaadugaro'n aur kaafiro'n ko zaleel-o-ruswa karta hai aur behtareen anjaam muttaqi logo'n ke liye khaas kar deta hai.¹²²

Hazrat Abu Huraira ﷺ, Rasool Allah ﷺ se riwayat karte hue kehte hain ke Aap ﷺ ne farmaya: *"Saat (7) halaak karne waale kaamo'n se bach jao"*. Sahaba Ikram ﷺ ne kaha: *"Aye Allah ke Rasool ﷺ! wo saat (7) kaam kya hain?"* Aap ﷺ ne farmaya: *"Allah Ta'ala ke saath shirk karna, jaadu karna, kisi shakhs ko baghair haq ke qatl karna, sood khaana, yateem ka maal khaana, jung ke din peeth pher lena aur paak daaman momina aur bholi-bhaali aurato'n par tohmat lagaana"*.¹²³

Is hadees mein Rasool Allah ﷺ ne jaadu se bachne ka hukum diya hai aur usey halaak kar dene waale kabira gunaho'n mein shumaar kiya hai aur ye hadees is baat ki daleel hai ke jaadu ek (1) haqeeqat hai, mahez khaam-khayaali¹²⁴ nahi.

Hazrat Ibne Abbas ﷺ kehte hain ke Rasool Allah ﷺ ne farmaya: *"Jis ne sitaaro'n ke ilm seekha goya usne jaadu ka ek (1) hissa seekh liya, phir wo sitaaro'n ke ilm mein jitna aagey jaaega, utna uske jaadu ke ilm mein izaafa hoga"*.¹²⁵

Is hadees mein Rasool Allah ﷺ ne jaadu seekhne ke ek (1) raasta bataaya hai taake musalman us raaste se bach sake'n aur ye is baat ki daleel hai ke jaadu ek (1) haqeeqi ilm hai jise ba-qaaeda taur par haasil kiya jaata hai aur yehi baat Allah Ta'ala ke is farman se bhi maaloom hoti hai:

Phir Wo Un Dono Se Us Cheez Ka Ilm Haasil Karte Hain Jis Se
Wo Khaawind-biwi Ke Darmiyaan Judaai Daal Dete Hain.¹²⁶

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

Mazkoora hadees aur aayat dono jaadu ka ilm haasil karne ki mazammat ke zimn mein aai hain, jis se ye baat khul kar saamne aajaati hai ke jaadu doosre ilmo'n ki tarah ek (1) ilm hai aur uske chand usool hain jin par uski buniyaad hai.

Imran bin Hussain ﷺ se marwi hai ke Aap ﷺ ne farmaya: *"Wo shakhs ham mein se nahi, jis ne faal nikaali ya, uske liye faal nikaali gai aur jis ne ghaib ko jaanne ka dawa kiya, ya wo ghaib ko jaanne ka dawa karne waale ke paas gaya, aur jisne jaadu kiya, ya uske liye jaadu kiya gaya, aur jo shakhs nujooni ke paas aaya aur wo jo kuch kehta hai usne uski tasdeeq¹²⁷ kardi to usne Muhammad ﷺ ki shariyat se kufr kiya"*.¹²⁸

Is hadees mein Aap ﷺ ne jaadu se aur jaadugar ke paas jaane se manaa farmaya aur Rasool Allah ﷺ kisi aisi cheez se hi manaa karte hain jo haqeeqatan maujood ho.

Abu Musa Ashari ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: *"Jannat mein daakhil nahi hoga: sharaab pene wala, jaadu par yaqeen rakhne wala aur qataa-rahmi¹²⁹ karne wala"*.¹³⁰

¹²¹ Surah Taha: 66-69 jinka tarjuma guzishta safhaat mein guzra chuka hai.

¹²² Zaad-ul-Muslim: V4 P22

¹²³ Bukhari V5 P393 – Muslim V2 P83

¹²⁴ T: (خام خيالي) Ghalat khayaali, ghalat gumaan, wahem [Rekhta]

¹²⁵ Abu Dawood: H3905; Ibne Majah: H3726; As Saheeha lil Albani: H793; Saheeh Sunan Ibne Majah: H3002

¹²⁶ Surah Baqara: 102

¹²⁷ T: (تَصْدِيق) Saheeh hone ki taa'eed, affirmation, conformation [Rekhta]

¹²⁸ Al Majmua lil Haithmi: V5 P20 kaha hai ke is hadees ko Imam Bazaar ne riwayat kiya hai aur uske rijaal Saheeh

Bukhari ke rijaal mein se hain siwaae Ishaq bin Rabee ke jo ke Siqaa hai aur Imam Munzari At Targheeb V4 P 52 mein kehte hain ke is hadees ki sanad acchi hai aur Albani Takhreej al Halaal wal Haraam P289 mein kehte hain ke ye hadees Hasan Leghaira ke darje tak poho'nchti hai
¹²⁹ T: (قَطْع رَحْمِي) Rishtedaaro'n se badd-sulooki, azeez-o-aqraba se laa-taalluqi, break-up or rudeness with close relatives [Rekhta]

¹³⁰ Imam Ibne Hibban aur Albani Takhreej al Halal wal Haraam mein kehte hain ye hadees Hasan darje ko poho'nchti hai

Is hadees mein Rasool Allah ﷺ ne ye aqeeda rakhne se manaa farmaya hai ke jaadu bazaar-e-khud asar-andaaz hota hai, so har momin par ye aqeeda rakhna laazim hai ke jaadu ya koi aur cheez siwaae Allah Ta'ala ki marzi ke kuch nahi kar sakti, farmaan-e-Ilaahi hai:

Aur Wo (jaadugar) Kisi Ko Jaadu Ke Zariye Nuqsan Nahi pohncha Sakte, Siwaae Iske Ke Allah Ka Hukum Ho.¹³¹

وَمَا هُمْ بِضَآئِرٍ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

Hazrat Ibne Masood ؓ kehte hain ke: “Jo shakhs ilm-e-ghaib ka daawa karne waale ke paas, ya jaadugar ke paas, ya nujoomi ke paas aaya aur usne kuch poocha aur phir usne jo kuch kaha usne uski tasdeeq kardi, to usne Nabi-e-Kareem ﷺ par utaare gae deen se kufr kiya”.¹³²

Ulama Ke Aqwaal

Imam Khataabi ؓ kehte hain: “Kuch logo’n ne jaadu ka inkaar kiya hai aur uski haqeeqat ko baatil qaraar diya hai aur uska jawaab ya hai ke jaadu saabit aur haqeeqatan maujood hai uske suboot par arab, faaras, hind aur kuch rome ki aksar qaumo’n ka ittefaaq hai aur yehi qaume’n safha-e-hasti par basne waale logo’n mein afzal hain aur unhee’n mein ilm-o-hikmat ziyaada hai. Farman-e-Ilaahi hai:”

Wo Logo’n Ko Jaadu Sikhaate Hain.¹³³

يُعَلِّمُونَ النَّاسَ السِّحْرَ

“Aur usse panaah talab karne ka Allah Ta’ala ne hukum diya hai”:

Aur Girah (lagaa kar un) Mein Phoonkne Waaliyo’n Ke Shar Se (bhi).¹³⁴

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

“Aur jaadu ke baare main Rasool Allah ﷺ ki ahadees saabit hain, jin ka inkaar wohi shakhs kar sakta hai jo dekhi hui cheezo’n aur badeehi¹³⁵ bato’n ko na maanta ho... so jaadu ki nafi karna jahaalat aur manfi karne waale par radd karna behoodgi aur fuzool kaam hai”.¹³⁶

Imam Qurtubi ؓ ka kehna hai: “Ahlus Sunnah ka mazhab ye hai ke jaadu saabit aur fil-waaqe majuood hai, jabke motazala aur Imam Shafai ؓ ke shagirdo’n mein se Abu Ishaq al Istabaadi ka mazhab ye hai ke jaadu haqeeqatan maujood nahi hai aur ye mahez ek (1) mulamma’-saazi¹³⁷ hai, haqeeqat par parda-poshi aur wahem-o-gumaan hai, aur shobada-baazi¹³⁸ ki qismo’n mein se ek (1) hai aur isi liye Allah Ta’ala ne bhi iske muta’alliq ye alfaaz istemaal kiye hain ke

Unki Rassiya’a’n Aur Lakdiya’a’n Unke Jaadu Ke Zor Se Daud-bhaag Rahi Hain.¹³⁹

يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

Yaane ke Hazrat Musa ؑ ko aise khayaal aaya ke jaadugaro’n ke phenke hue dande daod rahe hain aur you’n nahi farmaya ke wo fil-waaqe daod rahe the, aur isi tarah se farmaya:

Pas Jab Unho’n Ne Daala To Logo’n Ki Nazar-bandi Kardi.¹⁴⁰

سَحَرُوا عَيْنَ النَّاسِ

¹³¹ Surah Baqara: 102

¹³² Hafiz Munziri At Targheeb V4 P53 mein kehte hain is hadees ko Imam Bazaar aur Abu Ya’ala ne Hazrat Ibne Masood ؓ se acchi sanad ke saath riwayat kiya hai.

¹³³ Surah al-Baqara: 102

¹³⁴ Surah al-Falaq

¹³⁵ T: (تدليس) Jis ke samajhne ya samjhaane mein ghaur-o-fikr na karna pade, yaqeeni, self-evident, apparent [Rekhta]

¹³⁶ Sharah as Sunnah: V12 P188

¹³⁷ T: (مُلَمَّع سَازِي) Banaawati kaam, plausible deception or imposture [Rekhta]

¹³⁸ T: (شُغْبَدَه بَازِي) Chalaaki, aiyyaari, shobada-baazi ka kaam ya pasha, fraud, deceit [Rekhta]

¹³⁹ Surah Taha: 66

¹⁴⁰ Surah al-Aaraaf: 116

Phir Imam Qurtubi ؒ kehte hain: “In aayaat mein motazela waghaira ke liye koi daleel nahi hai, kyou’nke hame’n is baat se inkaar nahi ke khud takheel yaane kisi ko wahem-o-gumaan mein muftala kar dena bhi jaadu ka ek (1) hissa hai aur uske alaawa deegar aqali-o-naqli dalaal se bhi jaadu kaa fil-waaqe maujood hona saabit hai, un mein se chand-ek ye hain”:

Aur Us Cheez Ke Peeche Lag Gae Jisey Shayateen (hazrat)
Sulaiman Ki Hukumat Mein Padhte The.¹⁴¹

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ

Is aayat mein Allah Ta’ala ne zikr farmaya hai ke wo jaadu ka ilm sikhaate the, chunache aala-e-jaadu haqeeqat mein maujood na hota to uski taaleem mumkin na hoti aur na hi Allah Ta’ala is baat ki khabar dete ke wo logo’n ko jaadu sikahte the.

Firaun ke bulaae hue jaadugaro’n ke mutalliq Allah Ta’ala farmate hain:

Wo Logo’n Ko Jaadu Sikhaate Hain.¹⁴²

وَجَاءُوا بِسِحْرِ عَزِيمٍ

Yaane wo azeem jaadu lekar aae.

Surah Falaq ke sabab-e-nuzool par mufasssireen ka ittefaaq hai ke ye Labeed bin Aasim ke jaadu ki wajah se naazil hui.

Saheehain (Bukhair-o-Muslim) mein Hazrat Ayesha ؓ se marwi hai ke yahoodiyo’n ke qabile-e-banu zareeq se talluq rakhne waale Labeed bin Aasim ne Aap ﷺ par jaadu kar diya tha... aur us mein ye baat bhi maujood hai ke jab Aap ﷺ par kiye gaye jaadu ka asar khatam hua to Aap ﷺ ne farmaya tha: “إِنَّ اللَّهَ شَفَاعِي” “Innallaha Shafaani” aur shifa usi waqt hoti hai jab bimaari khatam hojaae, so isse saabit hua ke waaqiatan jaadu ka asar Aap ﷺ par hua tha.

Mazkoora aaayat-o-ahadees se jaadu ke fil-waaqe maujood hone ki yaqeeni aur qatai daleele’n hain aur isi par un ulama ka ittefaaq hai jinke ittefaaq ko ijma kehte hain, rahe motazala waghaira unki mukhalifat naqaabil-e-etebaar hai”.

Imam Qurtubi mazed kehte hain: “Jaadu ka ilm mukhtalif zamaano mein muntashir raha hai log uske baare mein guftagu karte rahe hain, so ye koi nai cheez nahi hai aur sahaba-o-taabaheen-e-ikraam mein se kisi ek (1) se iska inkaar saabit nahi”.¹⁴³

Imam Maziri ؒ ka kehna hai: “Jaadu saabit aur fil-waaqe maujood hai aur jis par jaadu kiya jata hai us par uska asar hota hai aur kuch logo’n ka ye daawa bilkul ghalat hai ke jaadu haqeeqatan maujood nahi hai aur mahez wahem-o-gumaan hai. Kyou’nke Allah Ta’ala ne Quran-e-Majeed mein zikr farmaya hai ke jaadu un cheezo’n mein se hai jin ka ilm baaqaada taur par sikhaaya jaata hai aur ye ke jaadu ki wajah se jaadugar kaafir hojaata hai aur ye ke jaadu karke miyaa’n-biwi ke darmiyaan judaai daali jaa sakti hai. Chunache ye saari baate’n kisi aisi cheez ke mutaalliq hi ho sakti hain jo fil-waaqe maujood ho aur Aap ﷺ par jaadu wali hadees mein zikr kiya gaya hai ke chand cheezo’n ko dafan kya gaya tha aur phir unhe’n nikaal diya gaya, to kya ye sab kuch jaadu ki haqeeqat ki daleel nahi hai? Aur ye baat aqalan baed nahi hai ke baatil se muzaiyyan kiye hue kalaam ko bolte waqt ya chand cheezo’n ko aapas mein milaate waqt ya kuch taaqato’n ko ek-kattha karte waqt jis ka tareeq-e-kaar jaadugar ko hi maaloom hota hai, Allah Ta’ala kisi khilaaf-e-aadat kaam ko waaqe karde”.

“Aur ye baat to har shakhs ke mushahade mein maujood hai ke kuch cheeze’n insaan ki maut ka sabab ban jaati hain, masalan zeher waghair. Aur kuch cheeze’n insaan ko bimaar kar deti hain, masalan garam dawaaiya’n. Aur kuch cheeze’n insaan ko tandrut banaadeti hain masalan wo dawaaiya’n jo bimaari ke ulat hoti hain. So is tarah ka mushahada karne waala aadmi is baat ko bhi aqalan baed nahi samjahta ke jaadugar ko chand aise cheezo’n ka ilm ho jo maut ka sabab banti ho’n ya usey aisa kalaam maaloom ho jo tabaah-kun saabit ho ya miyaa’n-biwi ke darmiyaan judaai daal deta ho”.¹⁴⁴

Imam Nawavi ؒ kehte hain: “Aur saheeh ye hai ke jaadu haqeeqatan maujood hai aur isi mauqaf ko aksar-o-beshtar ulama ne ikhteyar kiya hai aur kitab-o-sunnat se bhi yehi baat saabit hoti hai”.¹⁴⁵

Imam Ibne Qadaama ؒ farmate hain: “Aur jaadu fil-waaqe maujood hai aur uski kai aqsaam hain wo jo ke maar deta hai, aur wo jo ke bimaar kar deta hai, aur wo jo ke qaavind ko biwi ke qareeb jane se rok deta hai, aur wo jo ke miyaa’n-biwi ke

¹⁴¹ Surah al-Baqara: 102

¹⁴² Surah al-Aaraaf: 116

¹⁴³ Tafseer-e-Qurtubi: V2 P46

¹⁴⁴ Zaad-ul-Muslim: V4 P225

¹⁴⁵ Fath-ul-Baari: V10 P 222

darmiyaan judaai daal deta hai, aur ye baat to logo'n ke yahaa'n mash-hoor hai ke jaadu ki wajah se shauhar apni biwi se jimaa karne par qaadir nahi hua, phir jab usse jaadu ka asar khatam ho jaata hai to wo jimaa karne ke qaabil ho jaata hai aur ye baat to tawaatur ki hadd tak poho'nch chuki hai jis ka inkaar karna naamumkin hota hai aur is silsile mein jaadugaro'n ke qisse itni kasrat se maujood hain ke un sab ko jhoota qaraar dena naamumkin hai".¹⁴⁶

Mazeed kehte hain: "Jaadu jhaad-phoonkne aur girhe'n lagaane ka naam hai, jis se dil-o-jaan par asar hota hai, bimaari ki shakl mein ya maut ki shakl mein, ya miyaa'n-biwi ke darmiyaan judaai ki shakl mein. Farmaan-e-Ilaahi hai:

Wo Log Un Dono Farishot'n Se Miyaa'n-biwi Ke Darmiyaan
Judaai Daalne Wala Ilm Seekhne Lage.¹⁴⁷

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

"Aur farmaya":

Aur Girah (lagaa kar un) Mein Phoonkne Waaliyo'n Ke Shar
Se (bhi).¹⁴⁸

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

"Yaane wo jaduagar aurate'n jo apne jaadu par girhe'n lagaati aur un par phoonk maarti hain unse teri panaah maa'ngta hu'n". So jaadu ki agar kuch haqeeqat na hoti to usse panah talab karne ka hukum na diya jaata".¹⁴⁹

Allama Ibne Qaiyyim ؒ farmate hain: "Farmaan-e-Ilaahi:

Aur Girah (lagaa kar un) Mein Phoonkne Waaliyo'n Ke Shar
Se (bhi).¹⁵⁰

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

"Aur hadees-e-Ayesha ؓ is baat ke daleel hai ke jaadu asar-andaaz hota hai aur waaqiatan maujood hai".¹⁵¹

Imam Ibne Abi Izz Hanafi ؒ farmate hain: "Ulama ne haqeeqat-e-jaadu aur uski aqsaam mein ikhtelaf kiya hai un mein se aksar ye kehte hain ke jaadu kabhi jaadu kiye gae aadmi ki maut ka sababa banta hai aur kabhi uski bimaari ka".¹⁵²

¹⁴⁶ Al Mughnee: V10 P106

¹⁴⁷ Surah al-Baqara: 102

¹⁴⁸ Surah Falaq



¹⁴⁹ Fath-ul-Majeed P314

¹⁵⁰ Surah Falaq


¹⁵¹ Badaae al Fawaaed: V2 P227

¹⁵² Sharah Aqeeda at Tahaawiya: P505



Teesra Hissa: Jaadu Ki Aqsaam

- Imam Raazi  ke nazdeek jaadu ki aqsaam
- Imam Raaghib  ke nazdeek jaadu ki aqsaam
- Aqsaam-e-Jaadu ki wazaahat.

Imam Raazi ke nazdeek jaadu ki aqsaam

Imam Abdullah Raazi  kehte hain ke jaadu ki aath (8) qisme'n hain:

1. Un logo'n ka jaadu jo saat (7) sitaaro'n ki pooja karte the aur ye aqeeda rakhte the ke yehi sitaare kaaenaat ke umoor ki tadbeer karte hain aur khair-o-shar ke maalik hai aur yehi wo log the jinki taraf Allah Ta'ala ne Hazrat Ibraheem  ko Nabi banaa kar bheja.
2. Ishaab-e-Auhaam aur nufoos-e-qawiyya ka jaadu: Imam Raazi  ne is baat ki daleel ke wahem ki taaseer hoti hai, ye pesh ki hai ke darakht ka tanaa jab zameen par padaa ho to insaan us par chal satka hai, lekin agar usi taney ko kisi neher par pul bana kar gaad diya jae to wo uspar nahi chal sakta. Isi tarah doctoro'n ka is baat par ittefaaq hai ke jis shakhs ke naak se khoon beh raha ho wo surkh rang ki cheezo'n ki taraf na dekhe, aur jis shakhs ko mirgee ka daura pad gaya ho wo chamkeeli aur ghoomne wali cheezo'n ki taraf na dekhe, aur ye sab tassavvuraat sirf is liye ikhteyar kiye gaye hain ke insaani nafs fitri taur par in wahemo'n ko qubool kar leta hai.
3. Jaadu ki teesri qism ye hai ke ghatiya arwaah yaane shaitaan qism ke jinno'n se madad haasil karke jaadu ka amal kiya jae aur jinnat ko qaabu mein lana chand asaan kamo'n ki madad se mumkin hai jin mein kufr-o-shirk paya jaata ho.
4. Shobada-baazi aur chand kaam barq raftaari se karke logo'n ki aankho'n par jaadu karna, chunache ek (1) maahir shobada-baaz ek (1) amal karke logo'n ko apni taraf mutawajje kar deta hai aur jab log mukammal taur par apni nazre'n us amal par tikaae hue hote hain, achaanak aur intehaai tez raftaari ke saath wo ek (1) aur amal karta hai jiski logo'n ko hargiz tawaqqo nahi hoti so wo hairaan reh jaate hain aur logo'n ki aisi hairaani mein wo apna kaam kar jaata hai.
5. Wo ajeeb-o-ghareeb cheeze'n jo baaz aalaat ki fitting se saamne aati hain, masalan wo bigul jo ek (1) ghod-sawaar ke hath mein hota hai aur waqfe-waqfe se khud ba khud bajta rehta ha. Aur isi tarah time piece waghaira hain jo waqt-e-muqarrara par khud ba khud bajne lag jaate hain. Imam Raazi likhte hain ke isko dar haqeeqat mein jaadu mein shumaar nahi karna chaahiye, kyou'nke iska ek (1) khaas tareeq-e-kaar hota hai aur jo bhi usey maaloom kar leta hai uske baad wo aisi cheezo'n ko ejaad kar sakta hai aur hamara khayaal bhi yehi hai ke sciency taraqqi ke baad is zamane mein to ye cheeze'n aam ho gai hain, lehaza ise jaadu ka hissa qaraar nahi diya jaa sakta.
6. Baaz dawaaiyo'n ke khawaas se madad lekhar ajeeb-o-ghareeb bimaariyo'n ke ilaaj dariyaft karna.
7. Dil ki kamzori aur ye us waqt hoti hai jab koi jaadugar ye daawa karta hai ke usey "Isme Azam" maaloom hai, jinn uski itaa-at karte hain aur uski har baat par amal karte hain. Uska ye dawa jab kamzor dil wala insaan sunta hai to usey durust tasleem kar leta hai aur khwah ma khwah usse darne lag jaata hai isi haalat mein jaadugar jo chaahta hai, usey kar-guzarne ki position mein aajata hai.
8. Chughal-khori karke logo'n mein nafrat ke jazbaat bhadka dena aur un mein se kuch ko apne qareeb kar lena aur un se apne matlab ka kaam nikaalna.

Haafiz Ibne Kaseer  in aath (8) aqsaam ko zikr karne ke baad likhte hain: "In aqsaam mein se bohut saari qismo'n ko Imam Raazi  ne fann-e-jaadu mein is liye shaamil kar diya hai ke unko samjhne ke liye intehaai bareek-been¹⁵³ aqal darkaar hoti hai aur seher arbi zaban mein har aisi cheez ko kaha jaata hai jo bareek ho aur uska sabab makhfi¹⁵⁴ ho".¹⁵⁵

¹⁵³ T: (باریک بین) Maamle ke har naazuk pehlu par ghaur-o-tehqeeq se nazar karne waala, discerning, intelligent [Rekhta]

¹⁵⁴ T: (مُخْفِي) Chupa hua, phoshida, khufiya, hidden, concealed, secret [Rekhta]

¹⁵⁵ Tafseer ibne Kaseer: V1 P147

Imam Raaghib ﷺ ke Nazdeek Aqsaam-e-Jaadu:

Imam Raaghib ﷺ kehte hain: “‘Seher’ ka itlaaq kai maano’n par hota hai”:

1. Jo lateef aur intehaai bareek ho aur lataafat aur baareeki ki wajah se us mein dhoka-dahi ka unsur¹⁵⁶ numaaya’n hota hai.
2. Jo be-haqeeqat tawahhumaat¹⁵⁷ se waaqe ho.
3. Jo shaitaano’n ki madad-o-muaawanat¹⁵⁸ se haasil ho.
4. Jo sitaaro’n ko mukhaatib karne se ho. ¹⁵⁹

Aqsaam-e-Jaadu ke Mutalliq Ek (1) Wazaahat:

Imam Raazi aur Imam Raaghib ki taqsiimaat-e-jaadu mein ghaur kiya jaae to maaloom hota hai ke unho’n ne fann-e-jaadu mein wo cheeze’n daakhil kar dee’n hain jinka jaadu se koi taalluq nahi hai aur uska sabab ye hai ke unho’n ne lafz-e-seher ke arbi zaban mein maane ko saamne rakha hai aur seher arbi mein har us be-parda cheez par bolte hain jo lateef ho aur uska sabab makhfi ho. Chunache unho’n ne nai-nai ejadaat aur haath ki safaai se baraamad hone waale umoor ko bhi jaadu mein shaamil kar diya hai aur isi tarah choghal-khori karke kaam nikalne ko bhi unho’n ne jaadu qaraar diya hai kyou’nke un sab ke asbaab makhfi hote hain aur un sab cheezo’n ka hamari bahes se koi taalluq nahi hai. Hamari guftagu ka daar-o-madaar sirf haqeeqi jaadu par hai jis mein jaadugar jinnaat aur shayateen ka sahaara leta hai.

Phir ek (1) aur haqeeqat ka bayan bhi zaroori hai aur wo ye hai ke Imam Raazi ﷺ aur Imam Raaghib ﷺ ne sitaaro’n ke zariye jaadu ka amal karne ka zikr kiya hai, jabke hamara aqeeda ye hai ke sitaare Allah Ta’ala ki makhlooqaat mein se ek (1) makhlooq hain aur Allah hi ke ahkaamaat ke paaband hain aur na unki koi roohaniyat hai aur na taaseer hai.

Agar koi shakhs ye kahe ke kai jaadugar sitaaro’n ke naam lekar unse mukhaatib hote hue nazar aate hain aur uske baad unka jaadu mukammal hota hai. To iska jawab ye hai ke ye cheez jaadu ki taaseer ki wajah se nahi, shaitaano’n ki taaseer ki wajah se hoti hai kyou’nke khud shaitaano’n ne jaadugaro’n ko ye taalimaat de rakhi hain ke wo sitaaro’n ko pukaara kare’n. Chunache wo jab aisa karte hain to khud shaitaan jaadu ke silsile mein unse ta-aawun¹⁶⁰ karte hain, lekin iska pataa jaadugaro’n ko nahi lagne dete, jaisa ke kaafir patthar se bane hue butho’n ko jab pukaarte the to shaitaan butho’n ke andar se unko jawab dete the aur kaafiro’n ko yaqeen ho jaata tha ke yehi buth unke maabood hain, halaa’nke haqeeqat mein aisa na tha. Ye to sirf shaitaano’n ki taraf se in kaafiro’n ko gumraah karne ka ek (1) tareeqa tha.

¹⁵⁶ T: (عُنْصُر) Juz, hissa, factor, element [Rekhta]

¹⁵⁷ T: (تَوَهُيم) Tawahhum ki jamaa, wahem, waswase, shak, shubha, superstition, delusion [Rekhta]

¹⁵⁸ T: (مُعَاوَنَت) Madad, himaayat, taaeed [Rekhta]

¹⁵⁹ Al Mufardaat ar Raaghib (Seher)

¹⁶⁰ T: (تَعَاوُن) Ek-doosre ki madad karna [Rekhta]

Chautha Hissa: Jaadugar Jinno'n Ko Kaise Haazir Karta Hai?

Jaadugar aur shaitaano'n ke darmiyaan tae paane wala muaahada¹⁶¹:

Jaadugar aur shaitaan ke darmiyaan aksar-o-beshtar ek (1) muaahada tae pata hai, jiske mutaabiq jaadugar ko kuch shirkiya ya kufriya kaam chupkar ya alal-elan karna hote hain aur uske badle shaitaan ko jaadugar ki khidmat karna hoti hai ya uske liye khidmat-gaar muhaiyya karne hote hain, kyou'nke jis shaitaan ke saath jaadugar muaahada karta hai wo jinno'n aur shaitaano'n ke kisi ek (1) qabila ka sardar hota hai. Chunache wo apne qabila ke kisi bewaqoof ko ahkamaat jaari karta hai ke wo is jaadugar ka saath de aur uski har baat tasleem kare chaahе wo waqiaat ki khabre'n laane ka kahe, ya do (2) aadmiyo'n ke darmiyaan judaa daalne ya un mein mohabbat paida kar dene ka hukum de, ya khaavind ko uski biwi se alag kar dene ka order jari kare.¹⁶²

Is tarah jaadugar us jinn ko apni pasand ke bure kaamo'n ke liye istemaal karte hai, agar jinn uski nafarmani kare to jaadugar uske qabile ke sardar se raabta karta hai aur mukhtalif tahaaef¹⁶³ pesh karta hai usko ye zaahir karta hai ke wo us sardar ki taazeem karta hai aur usi ko apna madadgaar tasawwur karta hai. Chunache wo sardar us jin ko saza deta hai aur usey jaadugar ki khidmat karne ya uske liye khidmatgaar muhaiyya karne ka hukum saadir karta hai. Yehi wajah hai ke jaadugar aur uski khidmat ke liye muqarrar kiye gae us jinn ke darmiyaan nafarat hoti hai aur ye jinn khud jaadugar ko ya uske ghar walo'n ko pareshaan kiye rakhta hai. Chunache jaadugar hamesha sar-dard aur be-khwaabi¹⁶⁴ ka shikaar rehta hai aur raat ke waqt us par ghabraahat taari rehti hai, balke ghatya qism ke jaadugar to aulad se bhi mehroom ho jaate hain kyou'nke unke khidmatgaar jinn unki aulaad ko maa ke pet mein hi maar dete hain aur ye baat khud jaadugar acchi tarah se jaante hain aur kai jaadugar to sirf is liye jaadu ka pesha chod dete hain unko aulaad ki nemat ataa ho.

Aur mujhe yaad hai ke maine ek (1) khatoon ka ilaaj kiya jis par jaadu kiya gaya tha, main ne us par jab Quran padha to

Jinn khatoon ki zaban se bola: "Main isse nahi nikal sakta".

(Muallif): "Kyou?"

(Jinn): "Kyou'nke mujhe dar hai ke jaadugar mujhe qatl kar dega".

(Muallif): "Tum kisi aisi jagah par chale jaana jaha'n jaadugar tumhara pataa na chala sakey!"

(Jinn): "Wo mere peeche doosre jinno'n ko bhej kar mujhe pakadwa lega".

(Muallif): "Agar tum Islam qubool karlo aur sacche dil se tauba karlo to main tumhe'n aisi Quraani Ayaat sikhla du'nga jo tumhe'n kaafir jinno'n ke shar se bacha le'ngi".

(Jinn): "Nahee'n, main hargiz Islam qubool nahi karu'nga aur isaai hi rahu'nga".

(Muallif): "Chalo khair, deen mein jabr¹⁶⁵ nahi. Albatta is aurat se tumhara nikal jaana zaroori hai!"

(Jinn): "Main hargiz nahi niklu'nga".

(Muallif): "Main tumhe'n nikaal dene ki taaqat rakhta hu'n (Allah ki madad ke saath) abhi main Quran padhu'nga aur tum jal jaaoge". Phir maine usey shadeed maara aur aakhir kaar kehne laga: "Main nikal jaau'nga!"

Aur is tarah wo *Alhamdulillah* us khatoon se nikal kar chala gaya aur ye baat yaqeeni hai ke jaadugar jis qadr ziyaada kufriya kaam karega jinn utna ziyaada uske ahkamaat ko maane'nge aur badi tezi ke saath un par amal kare'nge aur wo jitna kam kufriya kamo'n ke qareeb jaaega, jinnaat uski baato'n par utna kam amal kare'nge.

¹⁶¹ T: (مُعَاهِدَة) Qaul-o-qaraar, contract, agreement [Rekhta]

¹⁶² Mazeed tafseel ke liye is kitab ka chatta hissa dekhiye

¹⁶³ T: (تَحَايِف) Tohfе, gifts, presents [Rekhta]

¹⁶⁴ T: (بے خوابی) Neend na aana [Rekhta]

¹⁶⁵ T: (جَبْر) Zor, zabardasti, compulsion [Rekhta]

Jaadugar Jinno'n Ko Kaise Haazir Karta Hai

Iske bohot sare tareeqe hain aur har ek (1) mein shirk ya waazeh kufr maujood hota hai. Main yaha'n aath (8) tareeqe zikr karu'nga aur har tareeqe mein jis tarah se kufr-o-shirk maujood hota hai, uski wazaahat karu'nga. Albatta is zimn mein shadeed ikhtesaar karu'nga aur har tareeqe ki poori tafseelaat hargiz zikr nahi karu'nga taake koi shakhs usey aazmaa na sakey:

Har tareeqe mein maujood kufr-o-shirk ki wazaahat karne ki zaroorat is liye pesh aai ke kai log quranaani ilaaj aur jaadu mein farq nahi kar paate, halaa'nke pehla imaani aur doosra shaitaani tareeqa-e-ilaaj hai aur is silsile mein mazed ibhaam¹⁶⁶ us waqt paida ho jaata hai jab kai jaadugar apne kufriya taawizaat aahista awaaz mein aur Qurani aaayat oonchi awaaz mein padhte hain chunache mareez samajhta hai ke uska ilaaj Quran ke zariye ho raha hai, halaa'nke haqeeqatan aisa nahi hota...

Al gharz mera mundarja-zel tareeqe zikr karne ka maqsad ye hai ke mere musalman bhai gumrahi aur sharr ke raasto'n se bach jaae'n aur mujrim-pesha logo'n ka raasta khul kar saamne aajae.

Pehla Tareeqa:

Jaadugar naapaki ki haalat mein 1 taareek kamre mein baith jaata hai, phir us mein aag jalaata hai aur us par ek (1) dhuni¹⁶⁷ ko rakh deta hai, agar uska maqsad nafraat paida karna ya miyaa'n-biwi mein judaai daalna ho to badboodaar dhuni aag par rakh deta hai aur agar uska maqsad mohabbat paida karna ya jinn miyaa'n-biwi par jaadu kiya gaya tha aur wo ek-dosre ke qareeb nahi jaa sakte the, unse jaadu ke asar ko khatam karna ho to wo aag par khushboodaar dhuni rakhta hai, phir shirkiya taawizaat jo jaadugar ke khaas tilism hote hain, ko padhna shuroo karta hai aur jinno'n ko unke sardar ki qasam deta hai aur uska waasta de kar unse mukhtalif muta'alabaat karta hai.

Isi dauraan usey kutte ke shakl mein, ya azdahe ke, ya kisi aur shakl mein ek (1) khayaali tasweer nazar aati hai jisey wo apna maqsad poora karne ke ahkamaat jaari karta hai aur kabhi you'n bhi hota hai ke usey koi cheez nazar nahi aati, balke uske kaano'n mein ek (1) makhsoos qism ki awaaz padti hai aur kabhi-kabhaar you'n bhi hota hai ke usey koi awaaz bhi sunai nahi deti aur usey jis shakhs par jaadu karna hota hai uske baal ya uska koi kapda mangwaata hai jis se us shakhs ke paseene ki boo aarahi hoti hai... aur phir usey jo kuch karna hota hai uske muta'alliq wo jinno'n ko hukum jaari kar deta hai.

Is tareeqe mein darj-e-zel baate'n numaya'n hain:

- Jinn taareek kamro'n ko pasand karte hain.
- Jinno'n ko aisi dhuni ki boo se ghiza milti hai jis par bismillah na padhee gae ho.
- Jinn naapaaki ko pasand karte hain aur shaitaan naapaak logo'n ke bilkul qareeb hote hain.

Doosra Tareeqa:

Jaadugar koi parinda (faakhta waghaira) ya koi jaanwar (murghee waghaira) jinno'n ki bataai gai khaas shakl-o-surat ke muta'abiq mangwaata hai jiska rang ghaaliban¹⁶⁸ siyaah¹⁶⁹ hota hai kyou'nke jinn siyaah rang ko doosre rango'n par fauqiyat¹⁷⁰ dete hain. Phir wo usey *Bismillah* padhe baghair zibah kar deta hai aur uska khoon mareez ke jism par milta hai, phir usey khandaraat mein ya koee'n mein ya ghair-abaad jagaho'n mein phenk deta hai jo ke umooman jinno'n ke ghar hote hain aur usey un mein phe'nkte hue bhi *Bismillah* nahi padhta, phir apne ghar chala jaata hai aur shirkiya taaweezat padhne ke baad jo caahata hai uska jinno'n ko hukum jaari kar deta hai.

¹⁶⁶ T: (اِبْهَام) Shak-o-shubha, confusion, ambiguity [Rekhta]

¹⁶⁷ T: (دُھنی) Khushboo ki ashiya jo aag par daali jaati hain, wo dhuaa'n jo kisi cheez ko aag par daalne se paida ho [Rekhta]

¹⁶⁸ T: (غَالِباً) Bohot mumkin hai, shayad, most probably, mostly [Rekhta]

¹⁶⁹ T: (سِيَاه) Kaala, black [Rekhta]

¹⁷⁰ T: (فَوْقِيَّت) Tarjeeh, afzaliyat, priority, superiority [Rekhta]

Mundarja-zel tareeqe mein 2 tarah se shirk paaya jaata hai:

Tamaam ulama ka ittefaaq hai ke jinno'n ke liye jaanwar ko zibah karna haraam, balke shirk hai. Kyou'nke ye zibah lighair-illah¹⁷¹ hai, chunache aise jaanwar ka gosht khaana bhi kisi musalman ke liye jaaez nahi hai che-jaaeke¹⁷² usey ghairullah ke liye zibah kiya jaae, jabke jaahil log aise naapaak fe'l¹⁷³ par zamaane mein aur har jagah par karte rehte hain.

Yahya bin Yahya kehte hain ke mujhe Wahab ne bayaan kiya hai ke kisi khaleefa-e-waqt ke daur mein ek (1) cashma dariyaافت hua, usne usey aam logo'n ke liye khol dene ka irada kiya aur us par jinno'n ke liye jaanwar zibah kiye, taake jinn uska paani gehraai tak na pohonchaa-de'n, phir uska gosht logo'n ko khila diya, ye baat Imam Ibne Shihaab Zohri tak pohonchee to wo farmae lage: "Khabardaar! Zibah shuda jaandar haraam hai aur khalifa-e-waqt ne logo'n ko haraam khilaaya hai. Kyou'nke Rasool Allah ﷺ ne aise jaanwar ka gosht khaane se manaa farmaya hai jisey jinno'n ke liye zibah kiya gaya ho".¹⁷⁴

Aur Saheeh Muslim mein Hazrat Ali bin Abi Taalib ؓ se marwi ek (1) hadees mein aaya hai ke Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ki laanat ho us shakhs par jis ne ghairullah ke liye koi jaanwar zibah kiya*".

Shirkiya Taawizaat jinhe'n jaadugar jinno'n ko haazir karne ke liye padhta hai, un mein waazeh taur par shirk maujood hota hai aur uski wazaahat Shaikhul Islam Ibne Taimiyya ؒ ne apni kai kitaabo'n mein ki hai.

Teesra Tareeqa:

Ye tareeqa jaadugaro'n mein intehaai ghatiya tareeqe ke taur par mashhoor hai aur is tareeqe ko apnaane waale jaadugar ki khidmat ke liye aur uske ahkamaat par amal karne ke liye shaitaano'n ka bohot badaa giroh uske paas maujood rehta hai, kyou'nke aisa jaadugar kufr-o-ilhaad ke etebaar se bohot badaa jaadugar tasawwur kiyaa jaata hai. Us par Allah Ta'ala ki laanat ho.

Ye tareeqa mukhtasar taur par kuch you'n hai: Jaadugar... uspar Allah ki dhero'n laanate'n ho'n. Quran-e-Majeed ko joota banaa kar apne qadmo'n mein pehen lete hai, phir bait-ul-khula mein jaakar kufriya tilismo'n ko padhta hai, phir baahar aakar apne kamre mein baith jaata hai aur jinno'n ko ahkamaat jaari karta hai, chunache jin bohot jaldi uski farmabardaari karte hain aur uske ahkamaat naafiz karte hain, kyou'nke wo mundarja baala tareeqe par amal karke kaafir aur shaitaano'n ka bhaai ban chuka hota hai, so us par Allah Ta'ala ki laanat ho.

Yaad rahe ke aisa jaadugar mundarja baala kufriya kaam ke alaawa doosre bade-bade gunaho'n ka irtekaab bhi karta hai, masalan mahram aurato'n se zinaa karna, lawaatat karna aur deen-e-islam ko gaaliya'n bakna waghaira aur ye sab is liye karta hai ke taake shaitaan us par raazi ho jaae'n.

Chautha Tareeqa:

Mal-oon jaadugar Quran-e-Majeed ki koi surah haiz ke khoon se ya kisi aur naapaak cheez se likhta hai phir shirkiya tilism padhta hai aur is tarah jinno'n ko apni farmabardaar ke liye haazir kar leta hai aur jo caahata hai uska unhe'n hukum de deta hai.

Is tareeqe mein bhi kufr-e-sareeh maujood hai kyou'nke Quran-e-Majeed ki ek (1) aayat ke saath istehza¹⁷⁵ karna bhi kufr hai, che-jaaeke usey naapaak cheez ke saath likha jaae.

Paachwaa'n Tareeqa:

Mal-oon jaadugar Quran-e-Majeed ki koi surah ulthe huroof mein likhta hai, phir shirkiya taaweez padh kar jinno'n ko haazir kar leta hai.

Ye tareeqa bhi haraam hai, kyou'nke Quran-e-Majeed ko ulthe huroof mein likhna kufr aur shirkiya taawizaat ko padhna shirk hai.

¹⁷¹ T: Allah ke alaawa ke liye [RSB]

¹⁷² T: (چه جائیکه) let alone that, ke alaawa [RSB]

¹⁷³ T: (فعل) Kaam, amal, act, work [Rekhta]

¹⁷⁴ Akaam al Marjaan: P78

¹⁷⁵ T: (استهزا) Tamaskhur, mazaakh udaana, contemptuous ridicule or mockery [Rekhta]

Chetta Tareeqa:

Jaadugar ek (1) khaas sitaare ke tuloo hone ka intezaar karta hai aur jab tuloo hojaata hai to jaadugar usse mukhaatib hota hai. Phir jaadu waale wird padhta hai jin mein kufr aur shirk maujood hota hai, phir chand aisi harkate'n karta hai ke uske khayaal ke mutaabiq un harkato'n se us sitaare ki barakaat us par naazil hoti hain, halaa'nke haqeeqat mein wo apni un harakaat se us sitaare ki pooja kar raha hota hai aur jab wo ghairullah ki pooja shuru karta hai to shaitaan us mal-oon ke ahkamaat par labbaik kehte hain, jabke jaadugar ye samajhta hai ke us sitaare ne uski madad ki hai, halaa'nke sitaare ko to uski kisi harkat ka ilm hi nahi hota hai.

Aur jaadugar ye daawa karte hain ke mundarja-zel tareeqe se kiya gaya jaadu us waqt tak khatam nahi ho sakta jab tak ye sitaara dobara tuloo na ho aur aise sitaare bi hain jo saal mein sirf ek (1) martaba tuloo hote hain, chunache wo saal bhar us sitaare ke tuloo hone ka intezaar karte hain, phir aise wird padhte hain jin mein us sitaare ko madad ke liye pukaara jata hai taake jaadu ka asar khatam ho jaae. Behrehaal ye to jaadugaro'n ka khayaal hai jabke Qurani ilaaj karne waale log us sitaare ka intezaar kiye baghair kisi bhee waqt us jaadu ko tod sakte hain.

Is tareeqe mein bhi shirk waazeh taur par maujood hai kyou'nke is mein ghiarullah ki taazeem aur ghairullah ki madad ke liye pukaarna jaise qabeeh fe'l maujood hain.

Saatwaa'n Tareeqa:

Jaadugar ek (1) naa-baaligh bacche ko jo be-wazoo hota hai apne saamne bithaa leta hai, phir uski baae'n hatheli par ek (1) murabba¹⁷⁶ banaata hai aur uske ird-gird chaaro'n taraf jaadu waale tilism likhta hai. Phir uske bilkul darmiyaan mein tel¹⁷⁷ aur nelgo'n-patte¹⁷⁸ tel¹⁷⁹ aur raushnaai¹⁸⁰ rakh deta hai. Phir ek (1) lambe kaaghaz par mufrad¹⁸¹ huroof ke saath jaadu waale chand tilism likhta hai aur usey bacche ke chehre par rakh kar uske sar par topi pehnaa deta hai taake wo warqa na girne paae aur phir bacche ko ek (1) bhaari chaadar ke saath dhaa'np deta hai.

Iske baad wo apne kufriya wird padhna shuroo kar deta hai, jabke bacche ko apni hatheli par dekhna hota hai. Halaa'nke andhere ki wajah se usey kuch nazar nahi aaraha hota hai. Achaanak baccha mehsoos karta hai ke roshni pahil gai hai aur uski hatheli mein kuch shakle'n harkat karti hui nazar aati hain.

Chunaache jaadugar bacche se poochta hai: "Tum kya dekh rahe ho?"

Baccha jawaab deta hai: "Main apne saamne 1 aadmi ki shakl dekh raha hu'n".

Jaadugar bacche se kehta hai ke jis aadmi ki shakl tum dekh rahe ho usey kaho ke jaadugar tum se ye-ye mutaalaba kar raha hai. So is tarah wo shakle'n jaadugar ke ahkamaat ke mutaabiq harkat mein aajaati hain.

Ye tareeqa umooman gumshuda cheezo'n ki talaash ke liye istemaal kiya jaata hai aur is mein jo kufr-o-shirk paaya jaata hai wo bilkul waazeh hai.

Aathwa'an Tareeqa:

Jaadugar mareez ke kapdo'n mein se koi ek (1) kapda masalan rumaal, pagdee, qamees waghaira jis se mareeq ke paseene ki boo aarahi ho, mangwaata hai, phir us kapde ke ek (1) kone ko girah lagaata hai aur uske saath hi chaar (4) ungliyo'n ke baraabar kapda mazbooti se pakad leta hai, phir oonchee awaaz ke saath Surah Kausar ya koi aur choti Surah padhta hai, uske baad aahista awaaz mein apne shirkiya wird padhta hai aur phir jinno'n se mukhaatib hote hue kehta hai: "Agar is mareez ke marz ka sabab jinn hain to kapde ko chota kardo, aur agar ise nazr lag gaee hai to isey lamba kardo, aur agar ise koi doosri bimaari hai to is kapde ko itna rehne do jitna is waqt hai".

Phir wo us chaar (4) ungliyo'n ke baraabar kapde ko dobara naapta hai, agar wo chaar (4) ungliyo'n se badaa ho chuka ho to mareez se kehta hai ke tumhe'n nazar lag gee hai aur agar wo kapda chaar (4) ungliyo'n se chota ho chuka ho to mareez se

¹⁷⁶ T: (مُرَبَّع) Chaukor shakl, chaukor cheez jis ki lambaai-chaudaai baraabar ho, square [Rekhta]

¹⁷⁷ T: (تیل) Oil [RSB]

¹⁷⁸ T: (نیلگوں) Neele rang ya aasmaani rang ke patte [RSB]

¹⁷⁹ T: (تیل) Oil [RSB]

¹⁸⁰ T: (روشنائی) Siyaahi, ink [Rekhta]

¹⁸¹ T: (مُفْرَد) Alaahada, alag, tanha, separate alone [Rekhta]

kehta hai ke tum aaseb-zadaa ho aur agar wo kapda chaar (4) ungliyo'n ke baraabar hi ho to usey kehta hai ke tumhe'n koi bimaari hai lehaaza tum doctor ke paas jaao.

Is tareeqe mein 3 baate'n qaabil-e-mulaahaza hain:

1. Mareez ko dhoka diya jaata hai, chunache wo samajhta hai ke uska ilaaj Quran ke zariya ho raha hai. Jabke haqeeqat mein aisa nahi hota, balke uske ilaaj ka asal raaz un shirkia wardo'n mein hota hai, jinhe'n jaadugar aahista awaaz mein padhta hai.
2. Is tareeqe mein jinno'n ko madad ke liye pukaara jaata hai, jo ke shirk hai.
3. Jinn aksar-o-beshtar jhoot bolte hain aur khud jaadugar ko maaloom nahi hota ke ye jinn saccha hai ya jhoota. So uski baat par kis tarah etemaad kiya jaa sakta hai? Aur ham ne khud kai jaadugaro'n ka tajruba kiya hai. Un mein sacche kam aur jhoote ziyaada the aur kai mareez hamaare paas aakar bataate hain ke jaadugar ke kehne ke mutaabiq unhe'n nazar lag gae hai. Phir ham jab in par Quran-e-Majeed padhte to maaloom hota hai ke un par jinno'n ka asar hai, nazar nahi lagi. So is tarah se unka jhoot saabit hojaata hai.

Mundarja baala 8 tareeqe bhi hosakte hain jo ke mujhe maaloom nahi hain.

Jaadugar ko Pehchaanne Ki Nishaaniya'n:

Mundarja-zel alamaat mein se koi ek (1) alaamaat agar kisi ilaaj karne waale shakhs ke andar paai jaati ho to yaqeen kar lena chaahiye ke ye jaadugar hai.

1. Jaadugar mareez se uska aur uski maa ka naam poochta hai.
2. Jaadugar mareez ke kapdo'n mein se koi kapda masalan qamees, topi, rumaal waghaira mangwaata hai.
3. Jaadugar kabhi koi jaanwar bhi talab kar leta hai jise wo *Bismillah* padhe baghair zibah karta hai, phir uska khoon mareez ke jism par malta hai aur phir usey ghair-abaad jagah par phenk deta hai.
4. Jaadu waale tilism ko likhna.
5. Jaadu waale tilism ko padhna jo ke kisi aam aadmi ko samajh boojh se baalaatar hota hai.
6. Mareez ko aisa hiyaab dena jis mein murbbaa-aat¹⁸² (dabbe) bane hue ho'n aur unke andar chand huroof ya number likhe hue ho'n.
7. Mareez ko ye hukum dena ke wo logo'n se alag thalag hokar ek (1) muayyana¹⁸³ muddat ke liye kisi aise kamre mein chala jaae jaha'n sooraj ki raushnee na poho'nchti ho.
8. Mareez se kabhi is baat ka mutaalba karna ke wo ek (1) muayyana muddat ke liye jo ke umooman chaalis (40) din hoti hai, paani ko haath na lagaae. Aur ye alaamat is baat ki daleel hoti hai ke ye jaadugar jis jinn se khidmat leta hai, wo Isaai¹⁸⁴ hai.
9. Mareez ko kuch aisi cheeze'n dena jinhe'n zameen mein dafan karna hota hai.
10. Mareez ko kuch aise kaaghaz dena jinhe'n jalaa kar unke dhue'n se dhuni leni hoti hai.
11. Aise kalaam ke saath badd-badaana jise samjha na jaa sakey.
12. Jaadugar kabhi mareez ko uska naam, uske shaher ka naam aur jis wajah se wo uske paas aata hai, uske mutaalliq aate hi usey bataa deta hai.
13. Jaadugar mareez ko ek (1) kaaghaz mein ya paki hui mitti ki plate mein chand huroof likh kar deta hai, jinhe'n paani mein mila kar mareez ko peena hota hai.

Aapko agar in alamaat mein se koi 1 alaamat kisi shakhs mein maujood nazar aae aur yaqeen ho jaae ke ye jaadugar hai to uske paas mat jaae'n warna aap par Rasool Allah ﷺ ka ye farman saadiq aajaaega: *"Jo aadmi kisi nujoomi ke paas aaya, phir uski baato'n ki tasdeeq ki to usne Muhammad ﷺ par naazil kiye gaeen se kufr kiya"*.¹⁸⁵

¹⁸² T: (مُرَبَّعَات) Dabbe, square [RSB]

¹⁸³ T: (مُعَيَّنَة) Tae-shuda, muqarrara, fixed [Rekhta]

¹⁸⁴ T: Christian

¹⁸⁵ Ye Hadees apne shawaahid ke etebaar se hasan darje ki hai, ise Bazzaar, Ahmad aur Haakim ne riwayat kiya hai dekhiye Saheeh al Jaame 5939

Paachwaa'n Hissa: Shariyat-e-Islamia Mein Jaadu Ka Hukum

Jaadu Seekhne Ka Sharai Hukum

- Jaadugar Ke Mutaalliq Sharai Faisla
- Ahle Kitaab Ke Jaadugar Ke Mutaalliq Sharai Hukum
- Kya Jaadugar Ko Jaadu Se Toda Jaa Sakta Hai?
- Jaadu, Karaamat aur Mo'jjaze Mein Farq

Shariyat Mein Jaadugar Ke Mutaalliq Faisla

Imam Maalik رحمہ اللہ farmate hain: "Jaadugar jo jaadu ka amal karta ho aur kisi ne us par jaadu ka amal na kiya ho, uski misaal us shakhs ki hai jiske baare mein Allah Ta'ala ne Quran-e-Majeed mein farmaya":

So Meri Raae Ye Hai Ke Wo Jab Jaadu Ka Amal Kare To Usey
Qatl Kar diya Jaae.¹⁸⁶

وَلَقَدْ عَلِمُوا الْمَنَ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ

Imam Ibne Qadaama رحمہ اللہ farmate hain: "Jaadugar ki hadd¹⁸⁷ qatl hai aur ye Hazrat Umar, Uthman, Ibne Umar, Hafsa, Jundbuddin Abdullah, Jundub bin Kaab, Qais Bin Saad, Umar bin Abdullah رحمہم اللہ se marvi hai aur yehi mazhab Imam Abu Hanifa رحمہ اللہ aur Imam Maalik رحمہم اللہ ka hai".

Imam Qurtubi رحمہ اللہ farmate hain: "Muslim jaadugar aur dhimmi¹⁸⁸ jaadugar ke mutaalliq fuqaha ke darmiyaan ikhtelaaf paaya jaata hai. Chunache Imam Maalik رحمہ اللہ ka mazhab hai ke muslim jaadugar jab az-khud aise kalaam se jaadu kare jis mein kufr paaya jaata ho usey tauba ka mauqa diye baghair qatl kar diya jaae aur uski tauba qubool na ki jaae. Kyounke jaadu ka amal aisa hai jise wo khufiya taur par sar-anjam deta hai, jaisa ke zindeeq aur zaani apna kaam khufiya taur par karte hain. Aur isi liye bhi ke Allah ne jaadu ko kufr kaha hai:

Wo Dono Kisi Bhi Shakhs Ko Us Waqt Tak Nahi Sikhaate The,
Jab Tak Ye Na Keh De'n Ke Ham To Ek (1) Aazmaaesh Hain,
Tu Kufr Na Kar.¹⁸⁹

وَمَا يُعْلِمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

"Aur yehi mazhab Imam Ahmad bin Hambal, Abu Thur, Ishaq aur Imam Shafai رحمہم اللہ¹⁹⁰ aur Imam Abu Hanifa رحمہم اللہ ka hai".¹⁹¹

Imam Ibne Munzir رحمہ اللہ farmate hain: "Koi shakhs jab is baat ka eteraaf karke ke usne aise kalaam ke saath jaadu kiya hai jis mein kufr paaya jaata hai aur wo usse tauba nahi karta to usey qatl kar dena waajib hoga. Aur isi tarah agar daleel se ye baat saabit ho jaae ke us ne waaqiatan kufriya kalaam ke saath jaadu ka amal kiya hai to usey qatl kar dena zaroori hoga".

"Aur agar usne aise kalaam ke saath jaadu kiya ho jis mein kufr nahi paaya jaata to usey qatl karna jaaez nahi hoga. Haa'n jaadugar ne jaadu ka amal karke jaan boojh kar doosre shakhs ko aisa nuqsan pohanchaaya jis se qisaas waajib ho jaata hai. To usse qisaas liya jaaega aur agar us nuqsan se qisaas laazim nahi aata to usse diyyat¹⁹² wasool ki jaaegi".¹⁹³

Imam ibne Kaseer رحمہ اللہ farmate hain: "Allah Ta'ala ke is farmaan:

¹⁸⁶ Surah al-Baqara: 102, Muwatta Imam Maalik: Kitab-ul-A'qool Baab Maa-Jaah Fee Gheelata Was Sihhr: H628

¹⁸⁷ T: (خُد) Wo saza jo shariyat-e-islam ke mutaabiqli di jaae [Rekhta]

¹⁸⁸ T: (ذِي) Wo mushrik ya ahle kitaab jo islaami hukumat ki amaan mein rehta ho aur usne shart-e-zimma (jiziy) ko qubool kar liya ho [Rekhta]

¹⁸⁹ Surah Baqara: 102

¹⁹⁰ Imam Qurtubi ne Imam Shafai ka yehi maslak bayan kiya hai jabke unka mash-hoor maslak ye hai ke jaadugar ko mahez jaadu ki wajah se qatl na kiya jaae, haa'n agar

wo jaadu karke kisi ko qatl karta hai to usey qisaasan qatl kar diya jaae.

Qisaas (قِصَاص) = (Islami sharai qanoon) Jaan ke badle jaan, khoon ke ewaz khoon lena, badla, punishment for murder [Rekhta]

¹⁹¹ Tafseer al Qurtub: V2 P48

¹⁹² T: (دِيَت) Wo raqm ya shae jo khoon-bahaa ke taur par maqtool ke waariso'n ko di jaae, compensation for killing or murder, blood money [Rekhta]

¹⁹³ Tafseer al Qurtubi: V2 P48

Aur Agar Ye Log Saaheb-e-Imaan, Muttaqi Ban Jaate To Allah
Ta'ala Ki Taraf Se Behtareen Sawaab Unhe'n Milta, Agar Ye
Jaante Hote.¹⁹⁴

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

“Se un ulamaa ne daleel li hai jo jaadugar ko kaafir kehte hain aur wo hain Imam Ahmad bin Hambal, Salaf-o-Saleheen ke ek (1) giroh, jabke Imam Shafai aur Imam Ahmad (doosri riwayat ke mutaabiq) kehte hain ke jaadugar kaafir to nahi hota, albatta waajib-ul-qatl hota hai. Bajaanah bin Obaida se riwaayat hai ke Hazrat Umar bin Khattab ne apne aamileen ko khat likha tha ke har jaadugar mard-o-aurat ko qatl kardo, chunache ham ne 3 jaadugaro'n ko qatl kiya. Ye athar¹⁹⁵ Saheeh Bukhari mein marwi hai.¹⁹⁶ Aur isi tarah Ummul Momineen Hazrat Hafsa ؓ ke mutaalliq bhi ye marwi hai ke ek (1) laundi ne un par jaadu kar diya to unho'n ne usey qatl kar dene ka hukum diya aur Imam Ahmad ؓ kehte hain ke jaadugar ko qatl kar dena 3 Sahaba Ikraam ؓ se saheeh saabit hai”.¹⁹⁷

Haafiz ibne Hajar ؓ kehte hain: “Imam Maalik ؓ ka maslak ye hai ke jaadugar ka hukum zindeeq ke hukum jaisa hai, lehaza agar uska jaadu karna saabit ho jaae to uski tauba qubool nahi ki jaaegi aur usey qatl kar diya jaaega aur yehi mazhab Imam Ahmad ؓ ka bhi hai. Jabke Imam Shafai ؓ kehte hain: Sirf suboot se usey qatl nahi kiya jaaega, haa'n agar wo eteraaf karle ke usne jaadu karke kisi ko qatl kiya hai, usey bhi qatl kar diya jaaega”.¹⁹⁸

Khulaasa-e-Kalaam

Mundarja Baala aqwaal-e-ulama-o-aimma se maaloom hua ke aksar ulama jaadugar ko qatl kar dene ka hukum dete hain jabke Imam Shafai ؓ sirf us shakl mein uske qatl ke qaael hain jab wo jaadugar ke kisi azeed ko qatl karde, to usko bhi qisaasan qatl kar diya jaaega.

Ahle Kitaab Ke Jaadugar Ka Hukum

Imam Abu Hanifa ؓ kehte hain ke saahir-e-ahle-kitab¹⁹⁹ bhi waajib-ul-qatl hai, kyou'nke ek (1) to is silsile mein waarid ahaadess tamaam jaadugaro'n ko shaamil hain, jin mein ahle-kitaab ke jaadugar bhi aajaate hain doosra is liye ke jaadu ek (1) aisa jurm hai jis se qatl-e-muslim laazim aata hai aur jis tarah qatl-e-muslim ke badle mein dhimmi ko qatl kar diya jaata hai, usi tarah jaadu ke badle mein bhi usey qatl kar diya jaaega.²⁰⁰

Imam Maalik ؓ kehte hain ke saahir-e-ahle-kitaab waajib-ul-qatl nahi hai, illa ye ke wo jaadu ke amal se kisi ko qatl karde to usey bhi qatl kar diya jaaega.²⁰¹

Imam Shafai ؓ ka maslak bhi wahee hai jo Imam Maalik ؓ ka hai.²⁰²

Imam Ibne Qadaama ؓ ne bhi Imam Maalik ؓ aur Imam Shafai ؓ ke mazhab ki taa'eed ki hai, nez kehte hain ke Rasool Allah ﷺ ne Labeed bin Aasim ko qatl nahi kiya tha, halaa'nke usne Aap ﷺ par jaadu kiya tha. So saahir-e-ahle-kitaab waajib-ul-qatl nahi, lekin agar jaadu ke amal se koi aadmi qatl ho jaata hai to usey qisaas ke taur par qatl kar diya jaaega aur is baat ki doosri daleel ye hai ke ahle-kitab ko shirk ki wajah se qatl nahi kiya jaata halaa'nke shirk jaadu se badaa jurm hai to jaadu ke jurm par bhi saahir-e-ahle-kitab waajib-ul-qatl nahi hoga.²⁰³

¹⁹⁴ Surah al-Baqara: 103

¹⁹⁵ T: (أثر) Hadees, kisi sahaabi ya taabai ka qaul ya fe'l [Rekhta]

¹⁹⁶ Bukhari: V6 P257

¹⁹⁷ Tafseer ibne Kaseer: V1 P144

¹⁹⁸ Fath-ul-Baari: V10 P236

¹⁹⁹ T: A magician that is a christian or a jew [Rekhta]

²⁰⁰ Al Mughnee: V10 P115

²⁰¹ Fath-ul-Baari: V10 P236

²⁰² Fath-ul-Baari: V10 P236

²⁰³ Al Mughni: V10 P115

Kya Jaadu Ka Ilaaj Jaadu Se Kiya Jaa-Sakta Hai?

Imam Ibne Qadaama ؒ kehte hain: “Jaadu ka tod agar Quran se kiya jaae ya zikr-azkaar se ya aise kalaam se kya jaae jis mein shar-an²⁰⁴ koi qabaahat na ho to aisa karne mein koi harj nahi hai aur agar jaadu ka ilaaj jaadu se kiya jaae to is baare mein Ahmad bin Hambal ؒ ne tawaqquf²⁰⁵ kiya hai”.²⁰⁶

Haafiz ibne Hajar ؒ kehte hain: “Rasool Allah ﷺ ka ye farmaan:

Jaadu ka tod shaitaani amal hai.²⁰⁷

النَّشْرَةُ مِنْ عَمَلِ الشَّيْطَانِ.

Is baat ki taraf ishaara karta hai ke jaadu ka ilaaj agar khair ki niyyat se hota to durust hoga warna durust nahi hoga.

Ham Samajhte hain ke Jaadu ke ilaaj ki 2 qisme’n hain:

1. Jaaez ilaaj jo ke Quran-e-Majeed aur masnoon azkaar aur duaon se hota hai.
2. Najaaez ilaaj jo ke shaitaano’n ki taqarrub haasil karke aur unhe’n madad ke liye pukaar karke jaadu hi ke zariye hota hai aur yehi ilaaj Rasool Allah ﷺ ki mazkoora hadees se muraad hai aur aisa ilaaj kis tarh se durust ho sakta hai jabke Rasool Allah ﷺ ne jaadugaro’n ke paas jaane se roka hai aur unki baato’n ki tasdeeq karne ko kufr qaraar diya hai!!

Imam Ibne Qaiyyim ؒ ne bhi jaadu ke ilaaj ki yehi 2 qisme’n zikr ki hain aur un mein se pehli ko jaaez aur doosri ko najaaez qaraar diya hai.

Kya Jaadu Ka Ilm Seekhna Durust Hai?

Haafiz ibne Hajar ؒ kehte hain: “Allah Ta’ala ke is farmaan”:

Ham To Ek (1) Aamaaesh Hain, Tu Kufr Na Kar.²⁰⁸

إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

“mein is baat ki daleel hai ke jaadu ka ilm seekhna kufr hai”.²⁰⁹

Ibne Qadaama ؒ ka kehna hai ke: “Jaadu seekhna aur sikhaana haraam hai aur is mein ahle ilm ke darmiyaan koi ikhtelaf nahi hai. So usey seekhne aur us par amal karne se aadmi kaafir ho jaata hai kwaah wo uski tehreem²¹⁰ ka aqeeda rakhe ya abaahat²¹¹ ka”.²¹²

Abu Abdullah Raazi ؒ kehte hain: “Jaadu ka ilm bura hai na mamnoo hai aur is par muhaqqiq ulama ka ittefaaq hai. Kyou’nke ek (1) to ilm ba-zaat-e-khud muazzaz hai. Allah Ta’ala la farman hai:

Keh Deejiye: Kya Aalim Aur Jaahil Baraabar Hote Hain?.²¹³

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“Aur doosra is liye ke agar jaadu ka ilm haasil karna durust na hoga to us mein aur mo’jjaze mein farq karna naa mumkin hota, so in dono mein farq karne ke liye jaadu ka ilm seekhna wajib hai aur jo cheez wajib hoti wo haraam aur buri kaise ho sakti hai?”.²¹⁴

²⁰⁴ T: (شَرْعًا) Islami shariyat ki roo se, according to Islamic law [Rekhta]

²⁰⁵ T: (تَوَقُّفٌ) Taakheer, hesitate [Urduinc]

²⁰⁶ Al Mughni: V10 P114

²⁰⁷ Musnad Ahmad; Abu Dawood; Haafiz Ibne Hajar ne iski sanad to Saheeh qaraar diya hai Al Fath-ul-Baari: V10 P233

²⁰⁸ Surah Baqara: 102

²⁰⁹ Fath-ul-Baari V10 P225

²¹⁰ T: (تَحْرِيمٌ) Haraam karna, naajaaez thehraana, haraam hona, forbidding, prohibition [Rekhta]

²¹¹ T: (إِبَاحَةٌ) Sharai ijaazat, kisi cheez ka shariyat mein jaaez, mubaah, halaal hona, jawaaz, ijaazat, permissibility [Rekhta]

²¹² Al Mughni: V10 P106

²¹³ Surah Az Zumar: 9

²¹⁴ Tafseer Ibne Kaseer: V1 P145

Hafiz Ibne Kaseer ؒ Imam Raazi ke maslak-e-mazkoor ki tardeed mein likhte hain: “Raazi ka kalaam darj-e-zel kai ibaraat se qaabil-e-muakhaza²¹⁵ hai”:

“Unka ye kehna ke jaadu ka ilm haasil karna buraa nahi, to isse unki muraad agar ye hai ke jaadu ka ilm haasil karna aqalan bura nahi to unke mukhaalif motazala is baat se inkaar karte hain aur agar unki muraad ye hai ke jaadu seekhna shar-an²¹⁶ bura nahi, to is aayat:

Aur Us Cheez Ke Peech Lag Gae, Jise Shayateen (Hazrat)
Sulaiman Ki Hukumat Mein Padhte The.²¹⁷

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ...

“mein jaadu seekhne ko bura qaraar diya gaya hai, nez Saheeh Muslim mein Rasool Allah ﷺ ka farman you’n marvi hai: “Jo bhi kisi jaadugar ya nujoomi ke paas aaya us ne Shariyat-e-Muhammadiya se kufr kiya”. Aur sunan-e-Arba’a mein Aap ﷺ ka doosra farmaan you’n aata hai: “Jis ne girah baandhi aur phir us mein jhaad-phoonk ki to goya usne jaadu kiya”.

“Unka ye kehna ke jaadu seekhna mamnoo bhi nahi aur us par muhaqqiq ulama ka ittefaaq hai to mazkoora aayat aur hadees ki maujoodgi mein ye mamnoo kaise nahi hoga? Aur muhaqqiq ulama ka ittefaaq to tab ho jab is silsile mein unki ibaraat maujood ho’n, kaha’n hain wo ibaraat?”.

Ayat

Keh Deejiye: Kya Aalim Aur Jaahil Baraabar Hote Hain?²¹⁸

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“mein jaadu ke ilm ko daakhil karna bhi durust nahi hai, kyou’nke is mein sirf ilm-e-sharai rakhne waale ulama ki taareef ki gai hai”.

Ye kehna ke “Jaadu aur Mo’jiza ke darmiyaan farq karne ke liye ilm-e-jaadu haasil karna wajib hai”, kaise durust ho sakta hai. Jabke Sahaba Ikram ؓ Ta’abaeen ؓ aur Aimmah Ikram ؓ jaadu ka ilm na rakhne ke bawajood mo’jizaat ko jaante the aur un mein aur jaadu mein farq kar lete the”.²¹⁹

Abul Hayyaan “Al Bahar-ul-Muheet” mein kehte hain: “Jaadu ka ilm agar aisa ho ke us mein sitaare aur shayateen jaise ghairullah ki taazeem ho aur unki taraf aise kaam mansoob kiye jaae’n jinhe’n sirf Allah Ta’ala hi kar sakta hai to aisa ilm haasil karna bilaa ijmaa kufr hai aur isi tarah agar us ilm ke zariye qatl karna aur khavind biwi aur dosto’n ke darmiyaan judaai daalna maqsood ho tab bhi usey haasil karna qat-an durust nahi hoga aur agar jaadu ka ilm wahem, fareb aur shobada-baazi ki qisam se ho to bhi usey nahi seekhna chaahiye kyou’nke ye baatil ka ek (1) hissa hai aur uske zariye khel tamaasha aur logo’n ka dil behlana maqsood ho tab bhi usey seekhna makrooh hai”.²²⁰

Jaadu, Karaamat aur Moa’ajza mein Farq

Imam al Maziri ؒ iski wazaahat karte hue likhte hain: “Jaadu karne ke liye jaadugar ko chand aqwaal-o-af-aal sar-anjaam dena padte hain, jabke karaamat mein iski zaroorat nahi hoti, balke wo ittefaaqan waaqe ho jaati hai aur rahaa mo’jiza to us mein ba-qaaeda challenge hota hai jo ke karaamat mein nahi hota”.²²¹

Hafiz ibn Hajar ؒ kehte hain: “Imam-ul-Harmain ne is baat par ittefaaq naqal kiya hai ke jaadu faasiq-o-faajir aadmi karta hai aur karaamat faasiq se zaahir nahi hoti, so jis aadmi se koi khilaaf-e-aadat kaam waaqe ho uski haalat ko dekhna chaahiye, agar wo deen ka paaband aur kabeera gunaho’n se parhez karne waala ho to uske hatho’n khilaaf-e-waaqe hone wala kaam

²¹⁵ T: (مُؤَاخَذَةً) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, accountability [Rekhta]

²¹⁶ T: (شَرْعًا) Islami shariyat ki roo se, according to Islamic law [Rekhta]

²¹⁷ Surah al-Baqara: 102

²¹⁸ Surah az-Zumar: 9

²¹⁹ Tafseer Ibne Kaseer: V1 P145

²²⁰ Rawaae-ul-Bayaan: V1 P85

²²¹ Fath-ul-Baari: V10 P223

karaamat samajhna chaahiye aur agar wo aisa nahi hai to usey jaadu tasawwur karna chaahiye. Kyou'nke wo yaqeenan shaitaano'n ki madad se wuqoo-pazeer hua²²² hai".²²³

Tambeeh:

Baaz auqaat you'n bhi hota hai ke ek (1) aadmi jaadugar nahi hota aur na usey jaadu ke mutaalliq kuch maaloom hota hai aur wo baaz kabira guano'n ka irtekaab bhi karta hai lekin iske bawajodd uske haatho'n bhi kai khilaaf-e-aadat kaam ho jaate hain aur aisa shakhs ya to ahle bidat mein se hota hai ya qabro'n ke pujariyo'n mein se. So uske baare mein bhi yehi kaha jaaega ke shaitaano'n ne uski madad ki hai taake log uski bidaat ki pairawee na kare'n aur sunnat-e-nabawiya ko na chode'n. Aur ye baat khaas taur par soofiya mein paai jaati hai.

²²² T: (وَقُوعٌ بِذِيرٍ هُونًا) Amal mein laana, zahoor mein aana, waaqe hona, (waaqia) pesh aana, sarzad hona [Rekhta]

²²³ Fath-ul-Baari: V10 P223

Chetta Hissa: Jaadu Ka Tod

Is hisse mein ham jaadu ki aqsaam ke baare mein guftagu kare'nge aur ye waazeh kare'nge ke jaadu kis tarah asar andaaz hota hai aur Quran-o-Sunnat se uska ilaaj kya hai? Lekin isse pehle ek (1) tambeeh karna zaroori hai aur wo ye hai ke aapko is kitaab mein jaadu ke ilaaj se mutaalliq kuch aisi cheeze'n nazar aae'ngi jo Rasool Allah ﷺ se nass-ann²²⁴ to saabit nahi hain, lekin un umoomi qawaaed ke tahat aajaati hain, jo Quran or Sunnat se saabit hain. Masalan, aap paae'nge ke Quran-e-Majeed ki ek (1) aayat ya mukhtalif surah ki kai aaayat ko ilaaj mein zikr kiya gaya hai, to ye cheez Allah Ta'ala ke is farman ke tahat aajaati hai:

Aur Ham Ne Quran-e-Majeed Ko Utaara Jo Ke Momino'n Ke
Liye Shifa Aur Rahmat Hai.²²⁵

وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Chand ulama ka kehna hai ke is shifaa se muraad maanavi shifa yaane shak, shirk aur fishk-o-fujoor se shifa hai aur aksar ulama kehte hain ke is shifaa se muraad maaanavi²²⁶ aur hissi²²⁷ dono hai aur is silsile mein sab se ahem daleel Hazrat Ayesha ؓ ki hadees hai jis mein aata hai ke ek (1) martaba Rasool Allah ﷺ unke paas aae to ek (1) aurat par dam kar rahi thee'n, to Aap ؓ ne farmaya:

Iska ilaaj Quran-e-Majeed se karo.²²⁸

عَالِجِيهَا بِكِتَابِ اللَّهِ.

Aur agar aap is hadees mein ghaur kare'n to aapko maaloom hoga ke Aap ؓ ne pori kitabullah (Quran-e-Majeed) ko ilaaj qaraar diya hai aur uski kisi aayat ya surah ki takhsees nahi farmaai. So poora Quran shifa hai aur ham ne khud kai baar tajarba kiya hai ke Quran-e-Majeed na sirf jaadu, hasad aur aaseb-zadah ka ilaaj hai, blake us mein jismaani bimaariyo'n ka ilaaj bhi hai.

Agar koi shakhs eteraaz kare aur kahe ke aayat ke liye khaas daleel ka hona zaroori hai, jis se ye saabit ho ke Aap ؓ ne falaa'n marz ka ilaaj falaa'n aayat ke saath kiya tha to us shakhs se ham guzarish kare'nge ke Aap ؓ ne is silsile mein ek (1) aam qaaeda waza'²²⁹ kar diya hai jo Saheeh Muslim ki ek (1) hadees mein mazkoor hai. Us mein aata hai ke chand logo'n ne Aap ؓ se guzarish ki ke ham jaahiliyyat ke daur mein damm waghaira kiya karte the, to Aap ؓ ne farmaya:

Apne damm waghaira mujh par pesh karo aur har aisa damm
durust hai jis mein shirk na paaya jaata ho.²³⁰

أَعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بِأَسْ بِالرَّقِيَةِ مَا لَمْ تَكُنْ شِرْكًا.

So is hadees se maaloom hua ke Quran, Sunnat, Duao'n aur Azkaar se aur hatta ke jaahiliyyat waale damm waghaira se ilaaj ho sakta hai. Basharte-ke us mein shirk na paaya jaata ho. Ab ham asal mauzoo ki taraf aate hain aur jaadu ki har qism ka zikr karke uska tod aur sharai ilaaj bataate hain.

²²⁴ T: (نَصًّا) Quran-o-hadees se, az-roo-e-sharaa, hukum-e-qatai ki roo se [Rekhta]

²²⁵ Surah al-Isra: 82

²²⁶ T: (مَعْنَوِي) Asli, waaqai, haqiqi, inner, spiritual [Rekhta]

²²⁷ T: (جَسَدِي) (Wo cheez) jo zaahiri hawaas se dariyaft ho sakey [Rekhta]

²²⁸ Silsila Ahadees us Saheeha by Albani: H1931

²²⁹ T: (وَضْع) Banaana, ejaad, forming, making [Rekhta]

²³⁰ Muslim: Kitaabus Salaam: V14 P187

Jaadu Ki Pehli Qism: Seher-e-Tafreeq - Judaai Daalne Waale Jaadu

Yaane aisa jaadu jo khaavind-biwi ke darmiyaan judaai daal de, ya do (2) dosto'n ya do (2) shareeko'n²³¹ mein bughz aur nafrat paida karde. Farmaan-e-Ilaahi hai:

Pas Wo Un Dono Se Khavind-biwi Ke Darmiyaan Judaai
Daalne Waala Ilm Seekhte Hain.²³²

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ

Hazrat Jaabir ؓ kehte hain ke Aap ؐ ne farmaya: "Iblees apna arsh paani par rakhta hai, phir apni fauje'n idhar-udhar bhej deta hai aur un mein se sab se ziyaada muazziz uske liye wo hota hai jo sab se badaa fitna barpa karta hai. Chunaache ek (1) aata hai aur aakar usey bataata hai ke main ne falaa'n falaa'n kaam kiya hai, to ibles usey kehta hai: Tum ne kuch bhi nahi kya. Phir ek (1) aur aata hai aur kehta hai, main ne aaj falaa'n aadmi ko us waqt tak nahi choda jab tak uske aur uski biwi ke darmiyaan judaai nahi daal di. To ibles usey apne qareeb kar leta hai (aur ek (1) riwaayat ke mutaabiq usey apne galey se lagaa leta hai) aur phir usey mukhaatib ho kar kehta hai: tum bohot acche ho".²³³

Seher-e-Tafreeq (Judaai Daalna) Ki Kai Shakle'n Hain:

- Maa aur bete ke darmiyaan judaai daalna.
- Baap aur bete ke darmiyaan judaai daalna.
- Do (2) Bhaaiyo'n ke darmiyaan judaai daalna.
- Do (2) Dosto'n ke darmiyaan judaai daalna.
- Do (2) Shareeko'n mein judaai daalna.
- Khaavind Biwi ke darmiyaan judaai daalna.

Aur ye aakhri shakl ziyaada muntashir aur aam hai aur sab se ziyaada khatarnaak hai.

Seher-e-Tafreeq Ki Alaamat

1. Mohabbat achaanak bughz²³⁴-o-nafrat mein tabdeel ho jaae.
2. Dono ke darmiyaan bohot ziyaada shukook-o-shubhaat paida ho jaae'n.
3. Dono mein se koi ek-dosre ka koi uzar²³⁵ na maane.
4. Haqeer²³⁶ se sabab-e-ikhtelaaf ko pahaad tasawwur kar liya jaae.
5. Biwi khaavind ko badd-shakl aur khaavind biwi ko badd-soorat tasawwur kare. Jabke wo dono khoobsurat ho'n aur haqeeqat ye hai ke shaitaan jise jaadugar apni khidmat ke liye istemaal karta hai, wohi aurat ke cehre par badd-shakl ban kar aajaata hai jisse wo apne khaavind ko nahi bhaati aur usi tarah khaavind ke cehre par bhi buree aur khaufnaak shakl mein ban kar aajaata hai jis se wo apni biwi ko badd-soorat maaloom hota hai.
6. Jis par jaadu kiya jaata hai, wo apne saathi ke har kaam ko naapasand karta hai.
7. Jis par jaadu kiya jaata hai wo us jagah ko pasand nahi karta jaha'n us ka saathi baitha ho. Chunache aap dekhe'nge ke khaavind ghar se baahar bohot acchi haalat mein hota hai jabke ghar mein daakhil hote hi usey shadeed ghutan aur tangi²³⁷ mehsoos hoti hai.

²³¹ T: (شريك) Saathi, rafeeq, muaawin, madadgaar, partner, colleague, associate [Rekhta]

²³² Surah al-Baqara: 102

²³³ Muslim: V17 P157

²³⁴ T: (بُغْض) Wo dushmani jo mann-hi-mann mein badhaaya jaae aur zaahir na hone diya jaae, dushmani, adaawat, grudge, spite, malice [Rekhta]

²³⁵ T: (عُذْر) Maaqool sabab, jawaaz-e-sharai, hujjat, excuse, plea regret [Rekhta]

²³⁶ T: (خَقِير) Adna, maamooli, be-qadr-o-qeemat, insignificant, contemptible [Rekhta]

²³⁷ T: (تَنگی) Ghutan, dukh, musibat, sakhti, mushkil, diqqat, hardship [Rekhta]

Seher-e-Tafreeq Kaise Waage Hoti Hai

Ek (1) shakhs jaadugar ke paas jaata hai aur usse mutaalaba karta hai ke wo falaa'n khaavind biwi ke darmiyaan judaai daal de. To jaadugar usse us khaavind ka naam aur uski maa ka naam poochta ha aur phir usey uska koi kapda laane ka hukum deta hai. Agar wo shakhs uska kapda nahi laa sakta to wo paani par jaadu ka amal karke usey uske raaste par bahaane ka hukum deta hai. Chunache wo jab waha'n se guzarta hai, aur masnoon azkaar subah-o-shaam nahi padh rakhe hote, to us par jaadu ho jaata hai. Ya phir wo uske khaane peene ki cheezo'n mein jaadu kar deta hai. Jinhe'n khaa-pee kar us par jaadu ka asar ho jaata hai.

Seher-e-Tafreeq Ka Ilaaj

Is ke ilaaj ke 3 maraahil²³⁸ hain:

Pehla Marhala ... Ilaaj Se Pehle.

1. Mareez ke ghar ki fizaa deeni banaai jaae aur us mein maujood tasweere'n baahar nikaal di jaae'n taa ke us mein farishte daakhil ho sake'n.
2. Mareez ke paas jo taawizaat aur kade²³⁹ waghaira ho'n, unhe'n nikaal kar jalaa diyaa jaae.
3. Jaha'n mareez ka ilaaj karaana ho, wahaa'n se gaane waali cassito'n²⁴⁰ ko nikaal diya jaae.
4. Aur waha'n koi sharai khilaaf-warzi ho rahi ho to usey khatam kar diya jaae. Masalan mard ka sona²⁴¹ pehenna, ya aurat ka be-parda hona, ya un mein se kisi ek (1) ka cigerrate-noshi karna waghaira.
5. Mareez aur uske ghar waalo'n ko islami aqeede ke mutaalliq dars diya jaae, taake ghairullah se inka taalluq khatam ho jaae aur Allah se sacchi mohabbat paida ho jaae.
6. Mareez ki tashqees²⁴² mundarja-zel sawaalo'n se ki jaae:
 - Kya aap apni biwi ko badd-soorat manzar mein dekhte hain?
 - Kya aap ghar se baahar raahat aur ghar ke andar tangi mehsoos karte hain?
 - Kya tum dono ke darmiyaan haqeer si baato'n par bhi ikhtelaaf bhadak uth-ta hai?
 - Kya tum dono mein se koi ek (1) dauraan-e-jimaa badd-dili aur tangi mehsoos karta hai?
 - Kya tumhe'n khaufnaak khuwaab aate hain?

Isi tarah ke deegar sawalaat bhi mareez se kiye jaa sakte hain. Agar seher-e-tafreeq ki ek (1) ya do (2) alaamaat mareez ke andar paai jaati ho'n to uska ilaaj shuroo karde'n.

7. Aap khud wazoo kar le'n aur jo aapke saath hai usey bhi wazoo karwa le'n.
8. Agar mareez aurat ho to uska ilaaj us waqt tak shuroo na kare'n jab tak wo mukammal parda na karle. Aur apne libaas ko khoob acchi tarah se kasle taake dauraan-e-ilaaj be-parda na ho.
9. Agar aurat kisi sharai khilaaf-warzi ka irtekaab kiye ho. Masalan chehra nanga ho, ya khushboo lagaae hue ho, ya kaafir aurato'n ki mushaabahat karte hue apne naakhuno'n par kuch lagaae hue ho to aisi haalat mein uska ilaaj na kare'n.

²³⁸ T: (مراحل) Marhala ki jamaa, darje, stages [Rekhta]

²³⁹ T: (کڑے) Kadaa ki jamaa.

Haath-pair Mein Kadaa Pehenna:

Kada pehenna ghair-muslimo'n ka sheaar hai aur ghair-muslimo'n ki mushaabahat ikhteyaar karne se manaa kiya gaya hai (Sunan Abu Dawood: H3512) [RSB]

Haath-pair Mein Dhaage Baandhna:

Zamaana-e-jaahiliyyat mein log gardan mein yaa haath mein apne aqeede ke mutaabiq khud ko musibat se bachaane ke liye dhaage baandha karte the. Un dhaago'n ko "رتیمہ" kaha jaata hai. Fuqaha-e-ahnaaf ne bhi isey

kufriya kaamo'n mein shumaar kiya hai. Jaise hanafi fiqa ki mashoor kitab Raddul Mohtar: V6 P363

Par afsos, hamare mumaalik ki muslim aksariyat is khurafaat mein muftala hai. Allah har musalman ko deen ka saheeh faham ataa farmaae. [RSB]

²⁴⁰ T: Muallif ne sirf audio cassette's ka zikr kiya hai, jabke aaj kal ke zamaane mein har wo instrument tape, radio, CD Player, MP3 Player, Mobile waghaira jis se musalman music sune wo sab is hukum mein shaamil hain. [RSB]

²⁴¹ T: Gold [RSB]

²⁴² T: (تشخیص) Marz ki pehchaan, shanaakht, diagnosis, assessment [Rekhta]

10. Aurat ka ilaaj, uske mahram ki maujoodgi mein kare'n.

11. Aur mahram ke alaawa kisi aur mard ko jaae-ilaaj²⁴³ mein na aane de'n.

Laa Haula Walaa Qhuwwata Illalla Billahi.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Padhte hue aur Allah Ta'ala se madad talab karte hue ab uska ilaaj shuroo karde'n.

Doosra Marhala..... Ilaaj

Apna haath mareez ke sar par rakh le'n aur tarteel²⁴⁴ ke saath uske kaano'n mein in aaayat ki tilaawat kare'n:

Surah al-Fatiha (Mukammal)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Surah al-Baqara ki ibtedaai 5 aayaat:

الَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Surah al-Baqara ki aayat 102 baar-baar padhe'n:

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

Surah al-Baqara ki aayaat 163 to 164:

وَالَهُمْ إِلَٰهٌ وَاحِدٌ ۚ إِلَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أُنزِلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Aayatal Kursi:

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

²⁴³ T: Ilaaj ki jagah [RSB]

²⁴⁴ T: (تَرْتِيل) Huroof ki zer, zabar, pesh ka lehaaz rakhte hue saaf taur par aahista adaaegi ka amal, reciting Quran in a clear and distint manner [Rekhta]

Surah al-Baqara ki aakhri do (2) aayaat:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۚ لَا يُكَلِّفُ اللّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

Surah Aale Imraan ki aayaat 18 to 19:

شَهِدَ اللّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْبَلَايَةُ قَائِمًا بِالْقَسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۚ إِنَّ الدِّينَ عِنْدَ اللّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللّهِ فَإِنَّ اللّهَ سَرِيعُ الْحِسَابِ ۝

Surah al-Aaraaf ki aayaat 54 to 56:

إِنَّ رَبَّكُمُ اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارُ يَظْلُمُهُ حَاشِيَتَا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ ۚ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۚ تَبَارَكَ اللّهُ رَبُّ الْعَالَمِينَ ۚ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۚ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ۝

Surah al-Aaraaf ki aayaat 117 to 122: (In ayaat ko baar-baar padhe'n khaas taur par ye aayat "وَأَلْقَى السَّحَرَةُ سَاجِدِينَ")

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ۚ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۚ رَبِّ مُوسَىٰ وَهَارُونَ ۝

Surah Yunus ki aayaat 81 to 82. Inhe'n bhi baar-baar padhe'n: (khaas kar Allah ka ye farman: "إِنَّ اللّهَ سَبِّطُلُهُ")

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرَ ۚ إِنَّ اللّهَ سَبِّطُلُهُ ۚ إِنَّ اللّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَيُحْيِي اللّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝

Surah Taaha ki aayat 69 ise bhi baar-baar padhe'n:

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدُ سَاجِرٍ ۚ وَلَا يَفْلِحُ السَّاجِرُ حَيْثُ أَتَى ۝

Surah al-Mominoon ki aakhri aayat:

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

Surah as-Saaffaat ki ibtedaai 10 aayaat:

وَالصَّافَّاتِ صَفًّا ۖ فَالزَّاجِرَاتِ زَجْرًا ۖ فَالتَّالِيَاتِ ذِكْرًا ۚ إِنَّ إِلَهُكُمُ لَوَاحِدٌ ۚ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَرَبُّ الْمَشَارِقِ ۚ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۖ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ۚ لَا يَسْبَغُونَ إِلَّا فِي الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا ۚ وَلَهُمْ عَذَابٌ وَاصِبٌ ۚ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شَهَابٌ ثَاقِبٌ ۝

Surah al-Ahqaaf ki aayaat 29 to 33:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ۚ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ ۖ يَعْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ ۚ وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۚ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَتَّخِذْ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُجِيبَ الْمُتَوَكِّلِينَ ۚ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ

Surah ar-Rahman ki aayaat 33 to 36:

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ يُرْسِلُ عَلَيْكُمْ شَوَاطِلَ مِّن تَارٍ وَخَالَسَ فَلَا تَنْتَصِرَانِ ۖ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ

Surah al-Hashr ki aakhri 4 aayaat:

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ لِنَاسٍ لَّعَلَّهُمْ يَتَفَكَّرُونَ ۚ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ الرَّحِيمُ ۚ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۚ

Surah al-Jinn ki ibtedaai 9 aayaat:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۚ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۚ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۚ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۚ وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۚ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۚ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ۚ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا هَاهُنَا مُلَكًا حَرَسًا شَدِيدًا وَشُهَبًا ۚ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۚ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۚ

Surah al-Ikhlaas (Mukammal):

قُلْ هُوَ اللَّهُ أَحَدٌ ۚ اللَّهُ الصَّمَدُ ۚ لَمْ يَلِدْ وَلَمْ يُولَدْ ۚ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۚ

Surah al-Falaq (Mukammal):

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Surah an-Naas (Mukammal):

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Yaad rahe ke mazkoora aayat aur surato'n se pehle se

zaroor padhe'n.

Mareez ke kaano'n mein aap jab mazkoora aayaat-o-surah ki tilaawat oonchee awaaz aur tarteel se kare'nge to uspar 3 haalato'n mein se 1 haalat taari ho sakti hai:

Pehli Haalat:

Ya to use mirgee²⁴⁵ ka daura pad jaaega (yaane wo achaanak zameen par gir kar behosh ho jaaega, haath-paer tedhe ho jaae'nge aur mu'n se jhaag nikalna shuroo ho jaae) aur jaadugar ne jis jinn ki us par jaadu karne ki duty lagaai thi wo us mareez ki zabaan se bolna shuroo kar dega. Agar ye haalat us par taari ho to us jinn ke saath bilkul usi tarah nimte'n jis tarah aam jinn waale mareez ke saath nimatna chaahiye. Aur uska tareeqa ham ne apni doosri kitaab *Al Wifaaya* mein zikr kar diya hai, tawaalat²⁴⁶ ke khauf se ham usey yaha'n tafseelan nahi zikr kar rahe, albattha itna bataa de'n ke aap us jin se darj-e-zel sawalaat kare'n:

Tumhaara naam kya hai? Tumhaara deen kaunsa hai?

Agar wo ghair-muslim ho to usey Islam qubool karne ki daawat de'n aur agar wo musalman hai to usey bataa'e'n ke wo jo kaam kar raha hai, Islam usey durust qaraar nahi deta, aur jaadugar ki baato'n par amal karna shariyat ki khilaaf warzi hai.

Usse jaadu ki jagah ke mutaalliq sawaal kare'n ke usne kaha'n jaadu kar rakha hai? Agar koi jagah bataade to fauran kisi ko bhej kar use waha'n se nikalwade'n. Ye baat yaad rakhe'n ke jinn aksar-o-beshtar jhoot bolte hain un mein sach bolne waale kam hi hote hain.

Usse pooche'n ke wo us mareez par jaadu karne waala akela hai ya uske saath kuch aur jinn bhi hain? Agar koi aur jinn bhi uska shareek ho to us jinn se mutaalba kare'n ke wo apne shareek ko bhi lekar aae, agar wo usey le aae to aap use bhi samjhaae'n.

Agar jinn ye kahe ke falaa'n aadmi jaadugar ke paas gaya tha aur usne usse mutaalba kiya tha ke wo is mareez par jaadu karde to us baat ko mat tasleem kare'n kyou'nke uska maqsad sirf ye hota hai ke wo logo'n ke darmiyaan dushmani paida karde aur is liye bhi ke uski gawaahi mardood aur naqaabil-e-qubool hai. Kyou'nke wo faasiq-o-faajir hai aur jaadugar ka khidmatgaar hai, farmaan-e-Ilaahi hai:

Aye Imaan Waalo'n! Agar Tumhaare Paas Koi Faasiq Koi
Khabar Lekar Aae To Uske Mutaalliq Tehqeeq Kar Liya
Karo.²⁴⁷

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

Agar jinn jaadu ki jagah ke baare mein bataade aur aap ne waha'n se us cheez ko mangwa liya ho jis mein jaadugar ne jaadu kar rakha hai to ab aap ek (1) bartan mein paani le le'n aur usey apne mu'n ke qareeb karke us par ye aayaat padhe'n:

Surah al-Aaraaf ki aayaat 117 to 122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ۚ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ۚ رَبِّ مُوسَىٰ وَهَارُونَ

Surah Yunus ki aayaat 81 to 82

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ۚ إِنَّ اللَّهَ سَابِطٌ ۚ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۚ وَيُخَيِّضُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Surah Taaha ki aayaat number 69

²⁴⁵ T: (مِرْغَى) Ek (1) marz ka naam, wo aasaabi bimaari jis mein aadmi behosh ho jaata hai aur mu'n se jhaag nikalne lagta hai, epilepsy [Rekhta]

²⁴⁶ T: (ظَوَالَتْ) Lamba silsila, diqqat, waqt ya tawanaai sarf hona, prolonging [Rekhta]

²⁴⁷ Surah al-Hujuraat: 6

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى

Phir us jaadu ko chaahe wo kaaghaz par ho ya mitti par ho ya kisi aur cheez par ho us paani mein pighlaa de'n aur uske baad usey logo'n ke aam raasto'n se hat kar kahee'n door undel de'n aur agar jinn ye kahe ke mareez ko jaadu pilaa diya gaya tha to aap mareez se sawaal kare'n ke kya usi me'de (معدے)²⁴⁸ mein dard mehsoos hota raha hai? Agar uska jawaab haa'n mein ho to jaan le'n ke jinn saccha hai warna yaqeen kar le'n ke wo jhoota hai? Agar uski baat sacchi ho to aap jinn se kahe'n ke wo us mareez ko chod kar chala jae aur ye ke aap us par kiye gae jaadu ko Allah ke hukum se tod kar rahe'nge. Phir aap paani mangwa le'n aur us par mazkoora aayaat ke alaawa Surah al-Baqara ki aayat number 102 padhe'n,

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِينَ بِهِ مِنَ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلَّمُوا لَمِينَ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ

phir ye paani mareez ko de de'n jise wo chand dino'n tak peeta rahe aur usse ghusl karta rahe.

Aur agar jinn ye kahe ke mareez jaadu ke oopar se guzra tha ya uska koi kapda le kar uspar jaadu kiya gaya hai to us haalat mein bhi paani par mazkoora aayat ko padhe'n, phir mareez ko usey peene aur chand dino'n tak hammam se baahar ghusl karne ka hukum de'n uske baad sadak par us paani ko undel de'n. Phir aap jinn ko mareez se nikal jaane ka hukum de'n aur usse pukhta waada le'n ke wo dobara us mareez ko na chede.

Ek (1) hafte ke baad mareez dobara aap ke paas aae, aap dobara us par dam kare'n. Agar us ko kuch bhi na ho to jaan le'n ke us par kiya gaya jaadu Allah Ta'ala ke fazal se toot chuka hai aur agar mareez ko dobara mirgi ka दौरa pad jae to yaqeen karle'n ke jinn jis ne dobara na aane ka waada kiya tha wo jhoota hai aur abhi tak usne us mareez ki jaan nahi chodi.

Tab aap usse sawaal kare'n ke wo abhi tak kyou'n nahi nikla hai? Aur uske saath narmi se nimte'n, agar wo aap ki baat maan leta hai to theek hai warna uspar Quran-e-Majeed ziyaada se ziyaada padhe'n aur usey maare'n. Yahaa'n tak ke wo usse nikal jae aur agar mareez par mirgee ka दौरa to nahi padta.

Albatta use sardard mehsoos hota hai to use ek (1) ghante ki 1 cassette de'n jis mein Ayatal Kursi ko baar baar padha gaya ho, taake wo use ek (1) maah²⁴⁹ tak rozaana teen (3) martaba apne kaano'n se lagaa kar sune. Ek (1) maah ke baad wo phir aap ke paas aae, aap uspar phir dam kare'n ummeed hai ke use shifaa ho jaaegi. Warna Quran-e-Majeed ki surah (As- Saaffaat, Yaseen, Ad-Dukhkhaan aur Al-Jinn) 1 cassette mein record karde'n. Jise mareez teen (3) hafte tak rozana teen (3) martaba sune, In sha Allah is tarah usey shifaa naseeb hogi, agar phir bhi usey shifaa na ho to cassette sunne ki muddat mein izaafa karde'n.

Doosri Haalat:

Mareez par damm ke dauran mirgee ka दौरa to nahi padta, albatta wo mehsoos karta hai ke usko chakkar aarahe hain. Jism par kapkapaahat taari hojaati hai aur shadeed sar dard shuroo ho jaata hai. Aisi surat mein aap mareez par mazkoora aayat waala dum teen (3) baar kare'n. Agar usey mirgee ka दौरa shuru ho jae to pehli haalat waala ilaaj shuru kar de'n aur agar aisa nahi hota aur sar dard waghaira mein kami shuru ho jaati hai to chand ayyam tak usey aise hi dam karte rahe'n. In sha Allah usey shifa naseeb hogi aur agar mareez ko ifaaqa²⁵⁰ nahi hota to:

Ek (1) cassette mein Surah as-Saaffaat ek (1) martaba aur Ayatal Kursi kai martaba record kar de'n aur mareez ko usey rozana teen (3) martaba sunne ka hukum de'n.

²⁴⁸ T: Me'da (معدده) ki jamaa, Peit mein khaana rehne aur hazam hone ki jagah [Rekhta]

²⁴⁹ T: Mahina, month [RSB]

²⁵⁰ T: (إفقاہ) Bimaari ki takleef mein kami hona, marz mein kami, gradual recovery from sickness [Rekhta]

Mareez se kahe'n ke wo namaz ba-jamaat padhne ki paabandi kare.

Fajr ki namaz ke baad

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحُجْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Ko ek (1) maah tak rozaana sau (100) martaba padha kare.

Yaad rahe ke pehle 10 ya 15 dino'n mein sar dard waghaira mein izaafa ho jaaega. Lekin uske baad aahista-aahista kam hona shuru ho jaaega aur mahina ke aakhir tak koi takleef baaqi nahi rahegi. Mareez ek (1) maah baad aapke paas aae to uspar phir dam kare'n. In sha Allah uski saari pareshani jaati rahegi aur uspar kiya gaya jaadu toot jaaega. Aur ye bhi ho sakta hai ke poora mahina uske dardo'n mein izaafa hota rahe aur usey kuch bhi ifaaqa mehsoos na ho, agar aisa hua to aap uspar pehli haalat mein mazkoora aayaat waala dam kai baar kare'n, yaqeeni taur par usey mirgee ka daura shuroo ho jaaega aur uski zubaan se jinn bolne lag jaaega. So aap uske saath nimat sakte hain, jis tarah ke pehli haalat mein zikr kar diya gaya hai.

Teesri Haalat:

Mareez ko dam ke dauran kuch bhi mehsoon nahi hota, agar aisa ho to aap usse uski bimaari ki alaamaat dobara pooche'n, agar jaadu ki beshtar alamaat usme maujood na ho'n to yaqeen karle'n ke uspar na jaadu kiya gaya hai aur na ye mareez hai. Albatta mazed taakeed ke liye aap uspar teen (3) baar dam kar le'n.

Aur agar jaadu ki beshtar alaamaat usme maujood hain aur aap ne baar baar damm bhi kiya hai, lekin uske bawajood bhi usey kuch mehsoos nahi ho raha aur aisa bohot kam hota hai, to aap:

Usey ek (1) cassette mein (Surah Yaseen, Surah Ad-Dukhkhaan aur Surah al-Jinn) record karde'n aur rozana teen (3) martaba usey sunne ka mareez ko hukum de'n.

Mareez se kahe'n ke wo rozana 100 baar istighfaar kare.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

ka wird bhi kam-az-kam sau (100) martaba rozana kare. Ek (1) maah guzarne ke baad aap uspar phir dam kare'n aur uske baad wohi tareeqa apnaae'n jo pehli dono haalato'n mein zikr kar diya gaya hai.

Teesra Marhala..... Ilaaj Ke Baad

Agar mareez ko Allah Ta'ala aap ke zariye shifa de-de to aap Allah Ta'ala ka shukar adaa kare'n ke jis ki taufeeq se aisa hua is kaamyabi par aap ki aajizi-o-inkesaari mein izaafa hona chaahiye, na ye ke aap takabbur ka shikaar ho jaae'n. Farmaan-e-Ilaahi hai:

Agar Tum Shukar-guzaari Karoge To Main Tumhe'n Zaroor-biz-zaroor Aur Ziyaada Ataa Karu'nga Aur Agar Tum Ne Naa-shukri Ki To Jaan Lo Ke Mera Azaab Shakht Hai.²⁵¹

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Shifayaabi ke baad is baat ka andesha hota hai ke mareez par dobara jaadu kar diya jaae, kyou'nke jaadu ke peshawar logo'n ko jab maaloom hua hai ke marreez kisi muaalij ke paas ilaaj karwa rahaa hai to wo jaadugaro'n se uspar dobara jaadu kar dene ka mutaalba karte hain. Is liye mareez ko chaahiye ke wo ilaaj ke mutaalliq kisi ko kuch khabar na hone de aur darj-e-zel kaamo'n ki paabandi kare.

1. Namaz-e-baa-jamaat padhne ki paabandi kare.
2. Gaane aur mosiqi²⁵² waghaira sunna chod de.
3. Har kaam karte waqt "Bismillah" padhe.

²⁵¹ Surah Ibrahim: 7

²⁵² T: Music [RSB]

4. Namaz-e-Fajr ke baad

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

ka wird rozaana sau (100) martaba kiya kare.

5. Rozaana Quran ki tilawat paabandi ke saath kare, agar naa padh sakta ho to tilawat sunta rahe.
6. Nek logo'n ke saath apna uthna baithna rakhe.
7. Sone se pehle wazoo kar liya kare aur Aayat al Kursi padh kar soe.
8. Azkaar-e-Subah-o-Shaam ko paabandi ke saath padha kare.

Seher-e-Tafreeq Ke Ilaj Ke Amali Namoono

Pehla Namoono:

Ek (1) khatoon apne khaavind ko sakht naapasand karti thi aur usse aur uske ghar se badd-dil ho chuki thee aur jab bhi usey dekhti thi uske saamne ek (1) khaufnaak manzar aajaata tha aur you'n maaloom hota tha ke wo ek (1) bhediya hai insaan nahi. Uska khaavind usey ek (1) Quraani ilaj karne waale shakhs ke paas le gaya, chunache usne jab aurat par quran-e-majeed ko padha to uski zubaan se jinn bolne laga aur usne bataaya ke wo jaadugar ke zariye us aurat par musallat hua hai aur uska mission ye hai ke wo us aurat aur uske khaavind mein judaai daal de. So muaalij ne use maara bhi, lekin jinn uski jaan chodne par taiyyar na hua. Ek (1) maah tak uska khaavind use us muaalij ke paas baar-baar le kar jaata raha. Bil-aakhir jinn ne khavind se mutaalaba kiya ke wo us aurat ko talaq de de, go ek (1) talaq hi kyou'n na ho. Khavind ne uska mutaalaba maan liya aur apni biwi ko ek (1) talaq de di aur ek (1) hafte baad usse rujoo kar liya aur wohi ek (1) hafta tha jab aurat jinn ke shar se bachi rahi. Lekin uske baad wo phir laut aaya to khaavind apni biwi ko le kar mere paas aagaya. Main ne uspar quran-e-majeed ko padha to uspar mirgee ka daura pad gayaa aur mere aur jinn ke darmiyaan mundarja-zel mukaalama hua:

(Muallif): Tumhara kya naam hai?

Jinn: Shatwaan

(Muallif): Aur Tumhara deen kya hai?

Jinn: Nasraani²⁵³

(Muallif): Tum is aurat mein kyou'n aae?

Jinn: Is mein aur uske khaavind mein judaai daalne ke liye.

(Muallif): Main ek (1) pesh-kash karta hu'n, agar tum ne qubool karli to theek hai warna tujhe ikhteyar hai!

Jinn: Aap khwah-ma-khwah takleef kar rahe hain, main is aurat se hargiz nahi niklunga, iska khavind ise lekar falaa'n-falaa'n shakhs ke paas jaa chuka hai.

(Muallif): Main ne tum se ye mutaalaba hi nahi kiya ke tum is se nikal jaao.

Jinn: To aap kya chahte hain?

(Muallif): Main tujhe Islam qubool karne ki dawat deta hu'n, agar toone qubool kar liya to uspar Allah Ta'ala ka shukar adaa karu'nga. Warna deen mein koi zabardasti nahi, phir main ne usey Islam laane ki pesh-kash ki to lambe sawaal-o-jawaab ke baad bil-aakhir usne Islam qubool kar liya.

Phir main ne usse kaha: Tum ne waaqiatan Islam qubool karliya hai ya hame'n dhoka de rahe ho?

Jinn: Aap mujhe kisi kaam ke liye majboor nahi kar sakte. Main to dil se musalman ho chuka hu'n, lekin...

Main ne poocha: Kya?

Jinn: Main apne saamne Nasraani jinno'n ko dekh raha hu'n jo mujhe qatl ki dhamki de rahe hain.

²⁵³ T: Christian [RSB]

(Muallif): Ye pareshaani ki baat nahi hai, agar hame'n maaloom ho jaae ke tum dil se musalman ho chuke ho to ham tumhe'n taaqatwar aslaha²⁵⁴ muhaiyya kare'nge. Jiski wajah se un nasraani jinno'n mein se koi bhi tumhare qareeb nahi aasakega.

Jinn: Aap mujhe abhi de'n.

(Muallif): Nahi, jab tak hamaari ye majlis khatam nahi hoti, tab tak tumhe'n wo aslaha nahi diya jaaega.

Jinn: Iske baad aap aur kya chahte hain:

(Muallif): Agar tum waaqai musalman ho kuhke ho to kufr se tumhari tauba us waqt tak mukammil nahi hoti jab tak tum zulm karna nahi chodte aur is aurat se nikal nahi jaate.

Jinn: Haa'n main musalman ho chuka hu'n, lekin jaadugar se kis tarah meri jaan chootegi.

(Muallif): Ye bhi pareshaani ki baat nahi hai lekin tab, jabke hamaari baat maan loge.

Jinn: Jee, main aap ki baat maanta hu'n.

(Muallif): To bataao jaadu kahaa'n rakha hai?

Jinn: Aurat ke ghar ke sahen mein, albatta main ye nahi bataa sakta ke sahen mein kis jagah par hai, kyou'nke uski hifaa'at ke liye ek (1) jinn ki duty lagi hui hai. Agar use maaloom ho jaata hai ke main ne uske mutaalliq bataa diya hai to wo usey kisi aur jagah par muntaqil kardega.

(Muallif): Kitne saal se tum jaadugar ke saath kaam kar rahe ho?

Jinn: Guzishta 10 ya 20 saal se (ye shak mujhe²⁵⁵ hai) aur is dauran main teen (3) aurato'n mein daakhil ho chuka hu'n, jabke ye chauthi aurat hai, phir usne pehli 3 aurato'n ke qisse bhi suna diye.

(Muallif): Ab Jab mujhe uski sacchaai ka yaqeen ho gaya to main ne usey kaha: Lo ye aslahaa pakadlo jis ka ham ne tum se waada kiya tha.

Jinn: Wo kya hai?

(Muallif): Wo aslahaa "Aayatal Kursi" hai, jab bhi koi jinn tumhare qareeb ho, ise padh lena. Wo jinn bhaag jaaega... Kya tumhe'n Aayatal Kursi yaad hai?

Jinn: Jee haa'n! Mujhe yaad ho gai hai, kyou'nke main is aurat se kai baar sun chuka hu'n. Phir usne poocha ke main jaadugar se kaise najaat paau'nga.

(Muallif): Tum is aurat ko chod kar Makkah Mukarrama mein chale jao jaha'n tum momin jinno'n ke saath reh sakoge.

Jinn: Lekin kya Allah Ta'ala mujhe un tamaam gunaho'n ke bawajood qubool karlega. Main ne is aurat ko aur isse pehle doosri aurato'n ko bohot tang kiya hai?

(Muallif): Haa'n! Allah Ta'ala ka farmaan hai:

Keh Deejiye! Aye Mere Wo Bando! Jinho'n Ne Apne Aap Par Ziyaadati Ki Hai! Tum Allah Ki Rehmat Se Naa-ummeed Na Ho Jao, Yaqeenan Allah Ta'ala Saare Gunaho'n Ko Bakhsh Deta Hai, Waaqai Wo Badi Bakhshish Aur Badi Rahmat Waala Hai.²⁵⁶

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Jinn: (Ye sun kar rone laga) aur kaha: "Main jab chala jaau'nga to is aurat se meri taraf se guzaarish karna ke wo mujhe moaaf karde, phir wo waapas na aane ka wada karke nikal gaya.

Uske baad main ne paani mangwaaya, us par qurani aaayat ko padha aur khaavind ko ye keh kar de diya ke usey ghar ke sahen mein undel dena. Is tarah us aurat ko shifaa naseeb hui. Aur kuch muddat ke baad khaavind ne mujhe khabar di ke ab uski biwi theek hai....

Aisa yaqeenan Allah Ta'ala ke fazal se hua, is mein mera koi kamaal nahi.

²⁵⁴ T: (أَسْلَحَهُ) Hamle aur difaa ka saaz-o-saamaan jo jung ke mauqa par istemaal hota hai, arms, weapons, armour [Rekhta]

²⁵⁵ T: Muallif ko [RSB]

²⁵⁶ Surah Az Zumar: 53

Doosra Namoonaa:

Mere paas ek (1) shakhs aaya aur usne bataaya: “Jabse meri shaadi hui hai, meri biwi se mere shadeed ikhtelafaat hain. Wo mujhe intehaai naapasand karti hai, mera ek (1) lafz bardaasht nahi karti aur chaahti hai ke mujhse alag ho jaae. Main jab tak ghar mein nahi rehta wo raahat mehsoos karti hai. Lekin joo’nhi ghar mein daakhil hota hu’n to uska jism goya ghazab ki aag mein bhadak uth-ta hai”.

Main ne uski biwi par damm kya, damm ke dauran uske haath, pao’n sunn²⁵⁷ hogae. Usey ghutan aur sar dard mehsoos hone lagaa. Albatta, uspar mirgee ka दौरa na pada maine usey chand soorate’n cassette’n mein record karke de dee’n aur 45 din tak unhe’n rozaana sunne ka usey hukum diya aur ye ke uske baad wo dobara mere paas aaye.

Is muddat ke guzarne ke baad uska khaavind dobara ayaa aur aate he kehne lagaa: “Ek (1) ajeeb-o-ghareeb waaqia roonuma hua hai”.

Main ne kaha: Khair to hai?... kya hua?

Usne bataaya: “Jab 45 din ki muddat guzar gai aur ham dono ne aapke paas aane ka pukhta irada kar liya to meri biwi par mirgee ka दौरa pad gaya aur uski zaban se jinn bolne lagaa aur usne bataaya ke main tumhe’n har baat bataane ke liye tayyar hu’n. Basharte-ke mujhe Shaikh (saahib-e-kitaab)²⁵⁸ ke paas na le jao, main jaadu ke zariye is aurat mein daakhil hua tha aur agar aapko meri baat par yaqeen na aaraha ho to ye takiya lekar aao. Chunache wo takiya khola gaya to usme chand kaaghaz maujood the jin par jadu ke alfaaz-o-huroof likhe gae the”.

Phir usne kaha: “Un kaagazaat ko jalaado, ab uspar kiya gaya jaadu be-asar hogaya hai aur main bhi is aurat se nikal kar jaa rahaa hu’n aur dobara kabhi bhi uske paas nahi aau’nga basharte-ke main isse nikalne ke baad is aurat ke saamne aau’n aur isse haath milaau’n”.

Khaavind ne iski ijaazat di. Jinn aurat se nikal gaya aur aurat ne apna haath aagey badhaaya aur jinn se musaafah²⁵⁹ kiya.

Maine uske khavind ko bataaya ke tumne jinn ko musaafah karne ki ijaazat de kar galati ki hai. Kyou’nke aisa karna haraam hai aur Rasool Allah ﷺ ne ghair-mahram ke saath haath milane se manaa farmaya hai.

Abhi ek (1) hafta guzra tha ke wo aurat phir bimaar padh gai. Uska khavind usey lekar mere paas aagaya. Abhi maine *A’auzu Billahi Minash Sahitaanir Rajeem* “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ” padha tha ke usey mirgee ka दौरa padgaya aur jinn ke saath meri guftagu kuch you’n hui.

(Muallif): Aye Jhoote! Tum kyou’n dobara aagae ho?

Jinn: Main aapko har baat batau’nga, basharte-ke aap ne mujhe maarna nahi hai.

(Muallif): Bataao.

Jinn: Haa’n, waaqai maine inse jhoot bola tha aur main ne hi takiye mein wo kaaghaz rakhe the, taake wo meri baat maan le’n.

(Muallif): To tumne unse dhoka kiya hai?

Jinn: Main kya karu’n, mujhe to uske jism ke saath qaid kar diya gaya hai.

(Muallif): Kya tum musalmaan ho?

Jinn: Ji, haa’n.

(Muallif): Kisi musalmaan ko ye zeb nahi deta ke wo jaadugar ke saath kaam kare, ye haraam hai aur kabira gunaho’n mein se hai, kya tumhe’n jannat nahi chaahiye?

Jinn: Ji haa’n, mujhe jannat chaahiye.

²⁵⁷ T: (سُنْ) Be-hiss-o-harkat, numb, without sensation or feeling [Rekhta]

²⁵⁸ Muallif [RSB]

²⁵⁹ T: (مُصَافَحَه) Milte ya judaa hote waqt baa-ham haath milaane ka amal, shaking hands [Rekhta]

(Muallif): Tab jaadugar ko chodo aur momin jinno'n ke saath reh kar Allah Ta'ala ki ibaadat karo, kyou'nke jaadugar ka raasta duniya mein tujhe badd-bakht banaa dega aur aakhirat mein jahannam mein le jaaega.

Jinn: Lekin ye kaise ho sakta hai, wo to mujh par qaabu paae hue hai?

(Muallif): Usne tum par is liye qaabu paaya hua hai ke tum gunah karte ho aur agar tum sacchi tauba karlo to wo kabhi tum par qaabu-yaafat nahi hosakta. Farmaan-e-Ilaahi hai:

Aur Allah Ta'ala Kaafiro'n Ko Imaan Waalo'n Par Ghalba Hargiz Na De Ga.²⁶⁰

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

Jinn: Main tauba karta hu'n aur is aurat ko chod dene ka pukhta ahed karta hu'n aur dobara uske paas kabhi nahi aaunga.

Is tarah us aurat ko Allah Ta'ala ne shifa di. Is par main Allah Ta'ala ka shukar guzaar hu'n, kuch arsey baad khavind mere paas aaya aur usne khushkhabri di ke ab uski biwi kahiriyat se hai.

Teesra Namoonaa:

Ek (1) aurat ka khavind mere paas aaya aur kehne lagaa: "Wo mujh se nafrat karti hai aur mere saath nahi rehna caahti aur ye naa-pasandeedgi baghair asbaab ke achaanak aagai hai. Jabke main usse mohabbat karta hu'n".

Main ne uske khavind ke saamne uspar quran-e-majeed ko padha to uspar mirgee ka दौरा padgaya aur usme jo jinn tha uske saath meri ye guftagu hui:

(Muallif): Kya tum musalman ho?

Jinn: Ji haa'n, main musalman hu'n.

(Muallif): Is aurat mein tum kyou'n daakhil hue?

Jinn: Main jaadu ke raaste isme dadkhil hua tha, jo ke falaa'n aurat ne uspar kiya tha aur usey isne khushboo ki sheeshi mein band kar diya tha. Isme daakhil hone ke liye mujhe ek (1) arsey tak iska peeche karna pada. Ek (1) din ek (1) chor iske ghar ki chat par chadh gaya tha, to ye ghabraa gae thi aur yehi wo waqt tha jab main is mein daakhil hogaya.

Yaha'n ye bataana zaroor hai ke jaadugar jab kisi par jaadu karna caahta hai to ek (1) jinn uski taraf rawaana karta hai aur ye jinn fauran us mein daakhil nahi hota, balke iske liye wo munaasib mawaaqe²⁶¹ ko talaash karta hai aur uske munaasib mawaaqe darj-e-zel hain:

- 1) Shadeed khauf²⁶²
- 2) Shadeed ghaflat²⁶³
- 3) Shadeed ghussa
- 4) Shahwat²⁶⁴ mein mashghool

Chunache jis shakhs par jaadu karna maqsood hota hai wo in chaar (4) haalato'n mein se kisi ek (1) haalat mein hota hai, shaitaan (jinn) ko us mein daakhil hone ka mauqa mil jaata hai. Illa²⁶⁵ ye ke wo wazoo ki haalat mein ho aur Allah Ta'ala ka zikr uski zubaan se jaari ho to wo us mein daakhil nahi hosakta. Aur mujhe khud kai jinno'n ne bataaya ke jis lamhe jinn insaan mein daakhil hot hai agar wo usi lamhe mein Allah Ta'ala ka zikr karta hai to jinn jal kar raakh ho jaata hai. Isi liye insaan mein daakhil hone ka lamha uske liye zindagi ka mushkil tareen lamha hota hai.

Jinn ne kaha: Aur ye aurat to bholi-bhaali aur bohot acchi hai.

²⁶⁰ Surah Nisa: 141

²⁶¹ T: (مَوْقِع) Mauqa ki jamaa, munaasib waqt, khaas waqt, muqaam, situation, opportunity, occasion, chance [Rekhta]

²⁶² T: (خَوْف) Khatra, dar, haibat, dahshat, fikr, fear, dread, apprehension, fright, panic, dismay [Rekhta]

²⁶³ T: (غَفْلَت) Be-khabri, madhoshi, laaparwaai, be-ehtiyaati, ghunoodgi, neend, inattention, negligence, sleep, yawn [Rekhta]

²⁶⁴ T: (شَهْوَت) Nafsaani khwaahish, umooman khwaahish-e-jimaa, sexual urge, lust [Rekhta]

²⁶⁵ T: (إِلَّا) Lekin, agar, otherwise, besides [Rekhta]

(Muallif): Tab tumhe'n isse nikal jaana chaahiye aur phir dobara iski taraf nahi aana chaahiye.

Jinn: Iski shart ye hai ke Iska khaavind apni doosri biwi ki talaq de de.

(Muallif): Tumhaari shart qubool nahi aur agar tum ne nikalna hai to theek warna ham tumhe'n maare'nge.

Jinn: Main nikal jaau'nga.

Phir wo jinn nikal gaya, jis par main Allah Ta'ala ka shukar guzaar hu'n. Iske baad maine uske khavind se kaha ke ye jo jinn ne bataaya hai ke falaa'n aurat ne uski biwi par jaadu kiya hai, ghalat hai. Kyou'nke jinno'n ka maqsad mahez itna hota hai ke wo logo'n ke darmiyaan nafrat paida karde'n. Lehaaza uski baat ki tasdeeq na kare'n.

Chautha Namoonah:

Ek (1) shakhs apni biwi ko lekar mere paas aaya aur usne bataaya ke uski biwi usey intezaar naapasand karti hai aur jab wo ghar mein maujood nahi hota usey rahat mehsoos hoti hai. So main ne uski biwi se bimaari ki alaamaat pooche'n to mujhe maaloom hua ke uspar seher-e-tafreeq kiya gay hai. Usne Quraani aayat sunee'n to uski zubaan se jinn goya²⁶⁶ hua aur mere aur uske darmiyaan darj-e-zel mukaalama hua:

(Muallif): Tumahra Naam kya hai?

Jinn: Main apna naam hargiz nahi batau'nga.

(Muallif): Aapka deen kya hai?

Jinn: Islam.

(Muallif): To kya kisi musalman ke liye jaaaz hai ke wo musalman aurat ko pareshan kare?

Jinn: Main to isse mohabbat karta hu'n. Isey pareshan nahi karta? Aur main chaahata hu'n ke uska khavind usse door hojaye.

(Muallif): Tum in dono mein judaai daalna chahte ho?

Jinn: Jee haa'n.

(Muallif): Ye tumhare liye jaaaz nahi hai, is liye Allah ki farmabardaari karte hue isse nikal jaao.

Jinn: Nahi, nahi... Main isse mohabbat kartahu'n!

(Muallif): Wo tum se nafrat karti hai.

Jinn: Nahi, wo bhi mujh se mohabbat karti hai.

(Muallif): Tum jhoote ho, wo tumhe'n naapasand karti hai aur isi liye yahaa'n aai hai ke tumhe'n apne jism se nikaal sakey.

Jinn: Main hargiz nahi niklu'nga.

Tab main tumhe'n Quran ke zariye jalaa kar raakh kardun'ga. Phir main ne uspar Quran-e-Majeed ko padha to wo cheekhne lagaa.

Maine poocha: Kya tum nikalne ke liye tayyar ho?

Jinn: Haa'n, main nikal jau'nga. Lekin ek (1) shart hai.²⁶⁷

(Muallif): Ye shart qubool hai, isse niklo aur agar tumhare andar taaqat hai to mujh mein daakhil hoke dikhao. Phir kuch der baad jinn rone lagaa.

Maine isse pooche: Tum kyou'n ro rahe ho?

Jinn: Koi jinn aaj tumhare andar daakhil nahi ho sakta.

(Muallif): Wo kyou'n?

Jinn: Is liye ke aap ne aaj subah:

²⁶⁶ T: (گویا) Bolna, bolta hua, speak [Rekhta]

²⁶⁷ T: Is urdu pdf, jo ke Masjid at-Tehqeeq al-Islami, Pakistan se chapaa hai. Is print mein ek (1) line miss print hui hai. Jab ke mere paas maujood nuskha jo UP, India se

chapaa hai us mein us line mein likha hai ke "Jinn ne muallif se kaha ke main is aurat ke jism se is shart par niklu'nga ke main aap ke jism mein daakhil ho jaau'n". Aur muallif ne jinn ki us shart ko maan liya. [RSB]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

ko 100 baar padha tha.

Rasool Allah ﷺ ne sach farmaya hai ke: *“Jo shakhs 100 martaba ye kalma padhta hai usey dus (10) ghulaam azaad karne ka sawaab milta hai, uske liye sau (100) nekiyaa’n likh di jaati hain aur sau (100) gunah uske mitaa diye jaate hain aur shaam sone tak ye kalimaat usey shaitaan se bachaae rakhe’nge”*.²⁶⁸

Iske baad jinn us aurat se nikal gaya aur is baat ka pukhta waada karke gaya ke wo waapas nahi aaega.

²⁶⁸ Bukhari: V6 P338 – Muslim V17 P17

Jaadu Ki Doosri Qism: Seher-e-Mohabbat

Irshad-e-Nabawi ﷺ hai: “Behsak damm, taawizaat aur khaavind ke dil mein biwi ki mohabbat daalne wali cheez shirk hai”.²⁶⁹

”النَّوْلَةُ” At-Tiwalah ke jo maane yahaa’n kiya gaya hai, Haafiz ibne Kaseer ne isko An Nihaaya mein zikr kiya hai aur Rasool Allah ﷺ ne ise is liye shirk qaraar diya hai ke logo’n ka aqeeda hota hai ke az-khud muassar hota hai aur Allah Ta’ala ki marzi ke bar-khilaaf kaam karta hai.

Yahaa’n ek (1) tambeeh karna zaroori hai ke hadees-e-mazkoor mein jis damm ko shirk kaha gaya hai isse wo damm maqsood hai jis mein jinnat-o-shaiyateen se madad talab ki jaae aur rahaa Quraani dam aur wo jo masnoon ad-iyya²⁷⁰ aur azkaar²⁷¹ par mushtamil hota hai to ye bil-ijma²⁷² jaaez hai. Rasool Allah ﷺ ka farman hai ke:

Har Aisa Dam Jaaez Hai, Jis Mein Shirk Na Ho.²⁷³

لا بأس بالرُّقى ما لم تكن شركاً.

Seher-e-Mohabbat Ki A’alamaat

1. Hadd se ziyaada mohabbat.
2. Kasrat-e-Jimaa ki shadeed khwahish.
3. Biwi ke baghair be-sabri ka muzaahera.
4. Usey dekhne ke liye shadeed istiyaaq rakhna.
5. Biwi ki andhi farmabardaari karna.

Seher-e-Mohabbat Kaise Hota Hai?

Miya’n biwi ke darmiyaan aksar-o-beshtar ikhtelafaat paida ho jaate hain, lekin bohot jaldi khatam bhi ho jaate hain aur zindagi fitri andaz ke mutaabiq rawaa’n dawaa’n rehti hai. Magar kuch aurate’n be sabri ka muzaahera karti hain aur bohot jaldi jaadugaro’n ka rukh kar leti hain aur unse mutaalba karti hain ke wo unke khavindo’n par jaadu karde’n taa-ke wo unse mohabbat kare’n. Aur ham samajhte hain ke ye deen se naa-waaqifiyat aur unki kam aqali ki daleel hai.

Chunache jaadugar aurato’n ke is mutaalba par khavind ka wo kapda mangwata hai jisse uske paseene ki boo aarahi ho. Phir wo uske kuch dhaage nikaal kar uspar damm karta hai aur phir usey girah lagaa deta hai. Uske baad aurat ko hukum deta hai ke wo usey ek (1) ghair-abaad jagah par phenk de ya phir wo kisi khane peene ki cheez par dam karta hai jis mein najaasat ya khoon-e-haiz ki milaawat hoti hai. Phir usey hukum deta hai ke wo apne khavind ke khane peene ki cheezo’n mein usey milaade.

²⁶⁹ As Saheeha by Albani: H331

²⁷⁰ T: (أَدْعِيَّه) Duaao’n ki jamaa [Rekhta]

²⁷¹ T: (أَذْكَر) Duaae’n, zikr [Rekhta]

²⁷² T: (بِالْإِجْمَاع) Ittefaaq-e-raae ke saath, sab ki muttafaqa raae se, unanimously, by the consensus of everyone [Rekhta]

²⁷³ Saheeh Muslim: Kitaab us Salaam: V14 P187

Seher-e-Mohabbat Ke Ulte Asaraat

1. Kabhi khavind is jaadu ki wajah se bimaar padh jaata hai aur main ek (1) aise (shakhs) ko jaanta hu'n jo 3 saal tak isi wajah se bimaar padaa raha.
2. Iska ek (1) manfi²⁷⁴ asar ye bhi hota hai ke khavind khud apni biwi se nafrat karne lag jata hai.
3. Ek (1) aur ulta asar ye bhi hota hai ke biwi dohraa jaadu kar deti hai, jis ki wajah se uska khavind khud apni maa, behen aur doosri rishtedaar aurato'n se bhi nafrat karne lagta hai.
4. Dohre jaadu ka ek (1) manfi asar ye bhi hota hai ke khavind duniya bhar ki tamaam aurato'n se hatta ke apni biwi se bhi shadeed nafrat karna shuru kar deta ha. Aur main ek (1) aise shakhs ko bhi jaanta hu'n jis ne is jaadu ke baad apni biwi ko talaq de di. Phir wohi biwi bhaagam-bhaag jaadugar ke paas pohonchi taake usse seher-e-mohabbat ko todne ka mutaalaba kare, lekin usey ye jaan kar shadeed hairat hui ke wo jaadugar mar chuka hai. [Jo apne bhai ke liye gadha khodta hai khud us mein gir jaata hai]

Seher-e-Mohabbat ke Asbaab

1. Khavind-biwi mein ikhtelafaat ka phoot padna.
2. Khavind agar maaldaar ho to uske maal mein laalach karna.
3. Biwi ka ye ehssaas ke uska khavind anqareeb doosri shaadi karlega. Go²⁷⁵ shar-an²⁷⁶ doosri shaadi karne mein koi qabaahat²⁷⁷ nahi hai. Lekin is daur ki aurat khas kar wo aurate'n jo zaraae-iblaagh²⁷⁸ ke propaganda se mutaassir hain, ye gumaan karti hain ke uska khavind agar doosri shaadi kar leta hai to iska matlab ye hai ke usey isse mohabbat nahi hai.

Aurat ki ye so'nch intehaai sangeen galti hai, kyou'nke khavind bawajood yeke apni pehli biwi se mohabbat karta hai, usey deegar kai asbaab doosri, teesri aur chauthi shaadi karne par majboor kar dete hain. Masalan kasrat-e-aulaad ki raghbat²⁷⁹, ya haalt-e-haiz-o-nifaas mein quwwat-e-jimaa par control na kar paana, ya khaandani taalluqaat ko mazboot karne ki khwahish rakhna waghaira.

Jaaez seher-e-Mohabbat

Aurat jaaez tareeqe se apne khavind par jaadu kar sakti hai aur wo ye hai: Khavind ki khaatir har waqt khoobsurat ban ke rehna, acchi khushboo lagaana, khavind saamne aae to muskuraahat aur acche alfaaz se uska isteqbaal karna, acche saath ka suboot dena, khavind ke maal ki hifaazat karna, uske baccho'n ki khoob dekh bhaal karna, khavind jab tak Allah ki naa-farmani ka hukum na de, uski farmabardaari karte rehna.

Lekin agar ham apne muaashare par nazar daodaae'n to hame'n ajeeb tazaar²⁸⁰ sa mehsoos hota hai, aurat ko jab kisi mehfil mein shirkat karna hoti hai to, ya apni kisi saheli se milne jaana hota hai to khoob makeup karke, khushboo lagaa kar apne saare zewaraat pehen kar ghar se goya dulhan ban kar nikalti hai, aur jaise hi ghar mein wapas laut-ti hai to apna makeup saaf kar deti hai, zewarat utaar deti hai aur purane kapde zeb-tan kar leti hai, aur khavind jis ne uske liye ye sab kuch khareeda hota hai wo usse lutf-andoz hone se mehroom rehta hai aur hamesha apni biwi ko puraane kapdo'n mein dekhta hai, jabke usse pyaaz aur lehsan ki badd-boo phoot rahi hoti hai.

Aur agar aurat mein kuch aqal hoti to aisa na karti, balke apne khavind ko zeb-o-zeenat ka ziyaada haqdaar tasawwur karti, so aye meri musalmaan behno! Tumhara khavind jab kaam ke liye ghar se baahar chala jaae to uski ghair-maujoodgi mein ghar ke saare kaam-kaaj khatam kar liya karo, phir ghushl karke khavind ki razaa ki khatir jis se yaqeenan Allah bhi raazi hoga, khoob

²⁷⁴ T: (مَنفِي) Bura, ghalat, negative [RSB]

²⁷⁵ T: (گو) Agar-che, gar-che, glthough, though [Rekhta]

²⁷⁶ T: (شَرَعاً) Islami shariyat ki roo se, according to Islamic law [Rekhta]

²⁷⁷ T: (قَبَاحَت) Kharaabi, buraai, aeb, wrong, defect [Rekhta]

²⁷⁸ T: (ذَرَائِعِ إِبْلَاح) Wo zariye ya waseele jin se khayalaat aur ittela-aat waghaira aam logo'n tak pohonchaai jaae'n,

yaane akhbaar, radio, television, mobile, internet waghaira [Rekhta]

²⁷⁹ T: (رَغْبَت) Khwaahish, mailaan, shauq, zaroorat, keenness, wish, desire, interest [Rekhta]

²⁸⁰ T: (تَضَاد) Ikhtelaaf, farq, contradiction, inconsistency [Rekhta]

zeb-o-zeenat ikhtiyar karo. Chunache wo jab ghar mein waapas aae to usey apne saamne khoobsurat biwi, tayyar-shuda khaana aur saaf suthra ghar nazar aae. Taake tumhare saath uski mohabbat mein mazeed izaafa ho aur tumhare alaawa kisi aur par uski nazar na pade, aur Allah Ta'ala ki qasam ye jaaez jaadu hai jo har biwi apne khavind par kar sakti hai.

Seher Mohabbat Ka Ilaaq

Mareez par Quraani dam kare'n jiska zikr ham ne "Seher-e-Tafreeq" mein kar diya hai. Albatte us mein Surah al-Baqara ki 102 ki bajaaye Surah at-Taghabun ki aayaat 14-16 ki tilawat kare'n.

Aye Imaan Waalo! Be-shak Tumhari Biwiyo'n Aur Tumhari Aulaad Mein Se Baaz Tumhare Dushman Hain, Lehaza Tum Un Se Mohtaata Raho, Aur Agar Tum Moaaf Kar Do Aur Darguzar Karo Aur Bakhsh Do To Be-shak Allah Khoob Bakhshne Waala, Bohot Rehem Karne Waala Hai. Bila-shubha Tumhare Maal Aur Tumhari Aulaad Fitna (aazmaish) Hain, Aur Allah Hi Ke Paas Ajr-e-Azeem Hai. Chunaache Jahaa'n Tak Tumhari Istaa-at Ho, Tum Allah Se Daro, Aur Suno Aur Itaa-at Karo, Aur Kharch Karo Ye Tumhari Zaat Ke Liye Behtar Hai, Aur Jise Apne Nafs Ke Laalach Se Bacha Liya Gaya To Wohi Log Falaah Paane Waale Hain.²⁸¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ
فَاخْذَرُوهُمْ ۚ وَإِنْ تَعَفُّوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ فَاتَّقُوا
اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ ۚ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْبَاقُونَ

Jis par seher-e-mohabbat kiya gaya hota hai, damm ke dauran us par umooman mirgee ka daura nahi padta, albatta, uske hath paao'n sunn hojate hain, ya sar dard ya seene ka dard ya me'de (معدے) ka dard shuroo ho jaata hai. Khaas-kar us waqt jab usko jaadu pilaaya gaya ho, usey shadeed me'de ka dard uth sakta hai aur qae bhi aasakti hai. So agar usey me'de ka dard shuroo ho jae aur wo qae karna caahata ho to darj-e-zel aayaat padh kar paani par dam kare'n.

Surah Yunus ki aayaat 81-82.

فَلَمَّا أَتَوْا قَالُوا مُوسَىٰ مَا جِئْتُم بِهَ السِّحْرِ ۖ إِنَّ اللَّهَ سَيُبْطِلُهُ ۚ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Surah al-Aaraaf ki aayaat 117-122

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ

Surah Taaha ki aayat 69.

وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ ۖ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ

Ayatal Kursi.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

²⁸¹ Surah Taghabun: 14-16

Phir wo paani mareez ko peene ke liye de de'n. Uske baad agar usey zard²⁸² ya surkh²⁸³ ya siyaah²⁸⁴ rang ki ulti aajaee to samajh le'n uska jaadu toot gaya hai warna 3 hafte tak usey ye paani peene ki talqeen kare'n ya us waqt tak jab uska jaadu toot na jaae aur khavind ka ilaaj karte waqt ye baat yaad rahe hai ke uski biwi ko iska ilm na ho kyou'nke agar use ilm ho jaata hai to wo dobara uspar jaadu kar sakti hai.

Seher-e-Mohabbat ke Ilaaj Ka Ek (1) Amali Namoonaa

Ek (1) shakhs mere paas aaya aur usne apni surat-e-haal kuch is andaaz se bayan ki: "Main apni biwi ke saath maamool ke mutaabiq zindagi basar kar raha tha, lekin chand maah se ajeeb-o-ghareeb surat-e-haal se do-chaar hu'n aur wo is tarah ke main lamha bhar ke liye bhi apni biwi se sabar nahi kar sakta. Hatta ke apne kaam par jaata hu'n to wahaa'n bhi usi ke mutaalliq sochta rehta hu'n, ghar mein waapas aata hu'n to sab se pehle apni biwi ko dekhta hu'n aur jab mehmano'n ke saath baitha hota hu'n to baar-baar uth kar biwi ko dekhne chala jaata hu'n, ghair-maamooli taur par mujhe is par ghairat aati hai. Wo kitchen mein jaati hai to main uske peeche hota hu'n, sone ke kamre mein jaati hain to main bhi uske saath sone ke kamre mein chala jaata hu'n. Ghar ki safaai ke liye jaati hain to tab bhi main uske peeche-peeche hota hu'n aur you'n lagta hai jaise meri nakeel uske haath mein hai wo jab bhi koi mutaalba karti hai to usey fauran poora karne ki koshish karta hu'n".

Us shakhs ki soorat-e-haal ko sun kar main ne paani par dam kiya aur 3 hafte tak usey peene aur usse ghusl karne ki usey talqeen ki, basharte ke uski biwi ko iska ilm na ho. Wo muddat-e-mazkoora ke baad mere paas aaya aur usne bataa ke kuch ifaaqa²⁸⁵ hua hai aur mukammal taur par theek nahi hua. So main ne uska dobara ilaaj kiya to wo theek hogaya, jis par main Allah Ta'ala ka shukar guzaar hu'n.

²⁸² T: (زرد) Peela, haldi ke rang ka, yellow [Rekhta]

²⁸³ T: (سرخ) Laal rang, red [Rekhta]

²⁸⁴ T: (سیاہ) Kaala, black [Rekhta]

²⁸⁵ T: (إفاقه) Bimaari ki takleef mein kami hona, marz mein kami, gradual recovery from sickness [Rekhta]

Jaadu Ki Teesri Qism: Seher-e-Takheel (Wahem Mein Mubtala Karne Waala Jaadu)

Farmaan-e-Ilaahi hai:

Kehne Lage Ke Aye Musa ﷺ! Ya To Tu Pehle Daal Ya Ham Pehle Daalne Waale Ban Jaa'e'n, Jawaab Diya Ke Nahi, Tumhi Pehle Daalo. Ab Musa ﷺ Ko Ye Khayaal Guzarni Lagaa Ke Unki Rassiya'n Aur Lakdiya'n Unke Jaadu Ke Zor Se Daod-bhaag Rahi Hain.²⁸⁶

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

Seher-e-Takheel Ki Alaamaat

1. Munjamid²⁸⁷ Cheez ko Mutaharrik²⁸⁸ aur Mutaharrik ko Munjamid dekhna.
2. Chote ko badaa aur bade ko chota samajhna.
3. Mukhtalif cheezo'n ko unki haqeeqat se hat kar dekhana, jaisa ke logo'n ne dekha ke rassiya'n aur lakdiya'n daodte hue saanp hain.

Seher-e-Takheel kaise hojaata hai?

Jaadugar ek (1) cheez ko logo'n ke saamne rakhta hai jise wo jaante-pehchaante hote hain, phir wo shirkiya wird pardhta hai aur shaitaano'n se madad talab karta hai. Jiske nateeje mein log usi cheez ko uski asal haqeeqat se hat kar ek (1) doosri cheez tasawwur kar lete hain... Mujhe ek (1) shakhs ne bataaya ke usne ek (1) jaadugar ko logo'n ke saamne ek (1) anda rakhte hue dekha, phir usne kufriya tilism padhe aur wohi anda intehaai tezi ke saath unke saamne ghoomne laga. Isi tarah ek (1) aur shakhs ne bataaya ke ek (1) jaadugar ne do (2) patthar aamne-saamne rakhe. Phir jaadu waala tilism padha to wohi do (2) patthar bakriyo'n ki tarah ek-doosre se ladne lag gae. Isi tarah ke hairaan-kun kaam yaqeeni taur par jaadugar logo'n se maal batorne ke liye hi karta hai.

Aur you'n bhi hota hai ke jaadugar is tarah ke jaadu ko jaadu ki doosri qismo'n mein shaamil kar deta hai. Chunache wo seher-e-tafreeq ke saath agar is jaadu ko bhi shaamil karde to khavind ko uski khoobsurat biwi badd-soorat nazar aati hai aur agar seher-e-mohabbat mein ise shamil karde to khavind ko uski badd-soorat biwi khoobsurat nazar aati hai. Aur ye baat yaad rahe ke jaadu ki ye qism jaadu ki doosri qism (Shaoozah "شعوذة") se bilkul mukhtalif hai, jis mein jaadugar haath ki safaai se kaam nikaalta hai.

Seher-e-Takheel Ka Tod

Is jaadu ka tod har aisi dua aur har aise zikr se hota hai jis se shaitaan bhaag jaate ho'n. Masalan: Azaan, Ayatal Kursi, Bismillah aur Deegar masnoon azkaar, basharte-ke unko wazoo ki haalat mein padhaa jaae. Agar ye azkaar padhne se jaadugar ki chaale'n khatam na ho'n to yaqeen karle'n ke ye wo jaadugar hai jo sirf haath ki safaai se kaam leta hai.

²⁸⁶ Surah Taha: 65, 66

²⁸⁷ T: (مُنْجَمِد) Be-hiss, be-amal, frozen, solid [Rekhta]

²⁸⁸ T: (مُتَحَرِّك) Harkat karne waala, moving, dynamic [Rekhta]

Seher-e-Takheel Ke Tod Ka Amali Namoon

1 basti mein 1 jaadugar rahaish-pazeer tha, wo apni mahaarat se logo'n ke saamne you'n saabit karta ke ek (1) Quran-e-Majeed laata, phir Surah Yasin ke safhaat ke saath ek (1) dhaaga baandh deta, phir us dhaage ke doosre sire ko ek (1) chaabi se baandh deta aur chaabi ko fiza mein you'n buland kar deta ke Quran-e-Majeed dhaage ke saath latka hua nazar aata. Phir kufriya tilism padh kar Quran-e-Majeed se mukhaatib hokar kehta: Daae'n ghoomo, chunache Quran-e-Majeed daae'n taraf intehaai tezi ke saath ghoomne lag jaata. Phir kehta: Baae'n ghoomo, to Quran-e-Majeed baae'n taraf bohut tezi se ghoomne lag jaata. Logo'n ne usey ye harkat karte hue kai baar dekha tha aur wo ye samajhte the ke choo'nke shaitaan Quran-e-Majeed ko hath nahi lagaa sakta, is liye ye usi jaadugar hi ki mahaarat hai.

Mujhe uske baare mein maaloom hua to main apne ek (1) dost ko lekar uski taraf rawaana hogaya. Us waqt main F. A. ka taalib-e-ilm tha. Main ne wahaa'n pohonchte hi us jaadugar ko logo'n ke saamne challenge kar diya ke ab wo ye harkat karke dikhaae. Chunache wo ek (1) Quran-e-Majeed aur ek (1) dhaaga lekar aagaya, ab usne Surah Yasin ke safahaat us dhaage se baandhe, phir doosre sirey par 1 chaabi baandh di, aur chaabi ko fiza mein buland kar diya aur Quran-e-Majeed us dhaage ke saath latak gaya. Main ne apne dost se kaha ke wo majlis ki ek (1) jaanib baith kar Ayatal Kursi padhta rahe aur khud main doosri jaanib baith kar Ayatal Kursi baar baar padhne lag gaya. Log ye saara manzar apni aankho'n se dekh rahe the, idhar jaadugar jab apne kufriya tilism padh kar faarigh hua to Quran-e-Majeed se mukhatib hokar kehne laga: Daae'n ghoomo, to Quran-e-Majeed ne koi harkat na ki.

Usne apne kufriya tilism dobara padhe aur Quran-e-Majeed se baae'n ghoomne ko kaha, lekin phir bhi Quran-e-Majeed ne koi harkat na ki. Is tarah wo logo'n ke saamne ruswa ho gaya aur uska rob-o-dab-dabaa khaak mein mil kar reh gayaa. Farman-e-Ilaahi hai:

Aur Allah Ta'ala Zaroor Biz Zaroor Uski Madad Karta Hai Jo
Uske Deen Ki Madad Karta Hai.²⁸⁹

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

²⁸⁹ Surah Hajj: 40

Jaadu Ki Chauthi Qism: Seher-e-Junoon

Hazrat Khaarja ؑ bin Salat kehte hain unke chacha Rasool Allah ؑ ki khidmat mein haazir hue aur Islam qubool kar liya, phir jab wapas jane laga to 1 basti se uska guzar hua jaha'n logo'n ne 1 paagal ko zanjeer se baand rakha tha. Uske ghar walo'n ne usse kaha: "Hamne suna hai ke tumhara Nabi khair-o-bhalaai lekar aaya hai, to kya tum is majnoon ka ilaaj kar sakte ho?" To usne Surah Fatiha ko padha jisse usey shifa mil gai. Uske ghar walo'n ne usko sau (100) bakriyan bataur-e-inam dee'n. Usne ye saara waaqia Rasool Allah ؑ ko aakar sunaaya. To Aap ؑ ne poocha: "Tum ne kuch aur bhi padha tha?" Usne kaha: "Nahi". To Aap ؑ ne farmaya: "To wo bakriyan qubool karlo, kyou'nke tum ne barhaq damm kiya hai aur log to najaaez damm karke logo'n ka maal batarte hain".

Aur ek (1) riwayat mein ye bhi hai ke usne 3 din tak usey Surah Fatiha padh kar Subah-o-Shaam damm kiya aur har martaba Surah Fatiha ko padh kar apne luaab²⁹⁰ ko phoonk se mila leta tha. Ye hadees Sunan Abu Dawood Kitaabut Tib mein maujood hai.²⁹¹

Seher-e-Junoon Ki Alaamaat

1. Pareshan-khayaali²⁹², hawaas-baakhta²⁹³ aur shadeed nisiyaan²⁹⁴.
2. Be-tuki baate'n karna.
3. Tak-taki baandh kar aur tedhi nigah se dekhna.
4. Ek (1) jagah par na theherna.
5. Kisi khaas kaam ko jaari na rakhna.
6. Apni zaahiri shakl-o-surat ka koi khayaal na rakhna.
7. Agar seher-e-Junoon ziyaada ho to mu'n uthaa kar chalte rehna aur ye maaloom na ho ke wo kaha'n jaa rahaa hai.
8. Ghair-abaad jagaho'n par so jaana.

Seher-e-Junoon Kaise Hota Hai?

Jaadugar ko junoon ke liye jis jinn ki duty lagaana hai wo sab se pehle us shakhs mein daakhil hota hai, jis par jaadu karna maqsood hota hai. Phir uske dimaagh mein morcha-bandi²⁹⁵ kar leta hai aur phir dimaagh ke un hisso'n par shadeed dabaao daalta hai jo sonch-o-fikr aur yaad-daasht ke liye khaas hote hain. Uske baad seher-e-junoon ki alamaat zaahir hona shuroo ho jaati hain.

Seher-e-Junoon Ka Ilaaj

1. Jis shakhs par seher-e-junoon kiya gaya ho, us par qurani aayat waala dam kare'n jiska zikr maine jaadu ki pehli qism *Seher-e-Tafreeq* mein kar chuka hu'n.
2. Agar us dauran mareez par mirgee ka दौर padhta hai to usse us tarah nimte'n jis ka tareeqa mein pehli qism mein bayan kar chuka hu'n.
3. Agar us par mirgee ka दौर nahi padta to kam-az-kam teen (3) baar us par dam kare'n. Phir bhi दौर nahi padta to mundarja-zel surah record karke mareez ko de de'n aur usey ek (1) maah rozaana 2-3 martaba sunne ki talqeen kare'n. Surah ye hain:

Pehli qism mein jo dam zikr kiya gaya hai, uski aayaat-o-surah.

²⁹⁰ T: (لُعَاب) Mu'n se nikalne waali ratoobat, thook, saliva [Rekhta]

²⁹¹ Imam Nawawi ؑ ne Al Azkaar: P87 mein aur Shaikh Albani ؑ ne ise Saheeh, Abu Dawood: V2 P 737 mein ise Saheeh qaraar diya hai.

²⁹² T: (پَریشانی خیالی) Khayalaat ki be-tarteebi, pareshaani [Rekhta]

²⁹³ T: (خَوَاسٍ بِأَخْتَهُ) Badd-hawaas, ghabraaya hua, hairaan-o-pareshaan, stupefied, confounded or confused due to shock or fear, out of one's senses, shocked [Rekhta]

²⁹⁴ T: (نَسْيَانٍ) Bhool-chook, bhool jaana, forgetfulness, amnesia [Rekhta]

²⁹⁵ T: (مَوْجَه بَنْدِي) Mehfooz ho kar muqaabla karna [Rekhta]

Isi tarah Surah al-Baqara, Surah Hood, Surah al-Hijr, Surah as-Saaffaat, Surah Qaaf, Surah al-Mulk, Surah al-Jinn, Surah al-Aala, Surah az-Zalzala, Surah al-Humaza, Surah al-Kaafiroon, Surah al-Falaq, Surah an-Naas. (Yaad rahe ke in aayaat-o-surah ki paabandi zaroori nahi, in mein munaasib kamee-o-beshi ho sakti hai).

Is muddat mein mundarja-zel Surah ko sunte waqt mareez ko shadeed ghutan ka ehssaas ho sakta hai aur ye bhi ho sakta hai ke us dauran usey mirgee ka दौर pad jaae aur uski zubaan se jinn bolne lag jaae aur aisa bhi ho sakta hai ke ibtedaai 15 dino'n mein usey shadeed takleef mehsoos ho, phir aahista aahista kam hona shuroo ho jaate aur mahina ke aakhir tak wo normal ho jaae. Agar aisa ho to aakhir mein uspar 1 baar phir dam kare'n taake agar jaadu ka koi asar baaqi ho to wo bhi khatam hojaae.

4. Mareez is muddat mein sukoon pohonchaane waali goliya'n istemaal na kare.
5. Is dauran agar wo bijli ki raushniyo'n mein baithega to yaqeenan jinn ko eza pohonchegi aur shifaa jald naseeb hogi.
6. Seher-e-Junoon ke ilaaj ki muddat ek (1) maah bhi ho sakti hai, teen (3) maah bhi ho sakti hai aur usse ziyaada bhi.

Muddat-e-ilaaj mein mareez Allah ki naa-farmani se parhez kare aur har chote bade gunah se bache, masalan gaana sunna, cigarette-noshi karna, namazo'n ki adaagi mein susti karna, mareez agar aurat hai to uska be-parda rehna.

Agar mareez ko me'de (معدے) ka dard mehsoos ho to ye is baat ki daleel hai ke usey jaadu khilaaya ya pilaaya gayaa hai, us soorat mein aap damm waali aayaat-e-mazkoora paani par padhe'n. Phir usse peene ki talqeen kare'n taake pait mein maujood jaadu toot jaae ya usey ulti aajaae.

Seher-e-Junoon Ke Ilaaj Ka Amali Namoonaa

Pehla Namoonaa:

Mere paas kuch log aae jinho'n ne apne saath ek (1) naujawan ko zanjeer mein jakad kar pakda hua tha, usne mujhe ko dekha to daod lagaadi aur paao'n mein lagi zanjer tod-di. Uske saath aae hue logo'n ne usey pakad liya to maine uspar Quran-e-Majeed ko padhna shuroo kar diya. Us dauran wo mere mu'n par baar-baar thookta raha. Aakhir kaar main ne unhe'n chand cassettes dee'n aur naujawaan ko unhe'n sunne ki talqeen karke 45 din ke baad dobara aane ka kaha.

Us muddat ke baad wo chal kar mere paas aaya to damaaghi taur par bilkul theek ho chuka tha, usne aate hi mujh se maazarat²⁹⁶ ki ke laa-shaoori²⁹⁷ taur par usse mere mu'n par thookne ki ghalati ho gai thee. Main ne uspar dobara dam kiya to koi cheez zaahir na hui aur is tarah wo shifayaab hokar chala gaya. Jaate hue usne mujhse sawaal kiya ke kya shifayaab hone par sadqa karna ya roze rakhna zaroori hai? Main ne usey bataaya ke zaroori to nahi, albatta shukrane ke taur par agar wo sadqa karna chaahe ya nafli roze rakhna chaahe to ye bohut acchi baat hai.

Doosra Namoonaa:

Mere paas ek (1) aisa naujawaan aaya jo paagal ho chuka tha aur apne maamulaat²⁹⁸ ko shak ki nigaah se dekhta tha. Main ne us par damm kiya to maaloom hua ke usko seher-e-junoon kiya gaya hai aur aise waqt mein kiya gaya hai jab ye shaadi karne waala tha. Maine usey chand cassette'n sunne ke liye aur paani par damm karke usey diya aur ek (1) maah ke baad dobara aane ke liye kaha. Taqreeban bees (20) din ke baad uska ek (1) rishtedaar aaya aur usne mujhe khush-khabri di, ke ab wo naujawaan bilkul tandrast hai aur shadi kar chuka hai, uspar main Allah Ta'ala ka shukar adaa kiya jis ki taufeeq se usey shifa naseeb hui.

²⁹⁶ T: (مَعْدَرَات) Uzr, heela, bahaana, moaafi, excuse, apology [Rekhta]

²⁹⁷ T: (لَا شُعُورِي طَوْرَ پر) laa-ilmi mein, subconsciously, unconsciously [RSB]

²⁹⁸ T: (مَعْمُولَات) Wo kaam jo aadmi roz anjaam deta ho, wo baate'n jin ki aadat ho, routine, routine procedures [Rekhta]

Jaadu Ki Paanchwi Qism: Seher-e-Khamool (Kaahili-o-Sustee)

Seher-e-Khamool ki a'alaamaat

1. Khalwat pasandi.²⁹⁹
2. Khud Gharzi.³⁰⁰
3. Mukammal Khaamoshi.
4. Pareshaan Khayaali.³⁰¹
5. Hamesha Sar-dard.
6. Mehfilo'n se Karaahat³⁰².
7. Hamesha Sust Rehna.

Seher-e-Khamool Kaise Ho Jaata Hai.

Jaadugar ek (1) jinn ko us shakhs ki taraf bhejta hai jis par jaadu karna maqsood hota hai aur uske zimme ye kaam lagaata hai ke wo uske dimaagh par morcha-bandi karle aur uske liye khalwat-pasandi aur alahadgi ke asbaab paida kare. So wo jinn maqdoor-bhar³⁰³ uski koshish karta hai, uske baad *Seher-e-Khamool* ki alaamaat zahoor-pazeer³⁰⁴ hoti hain.

Seher-e-Khamool Ka Ilaj

1. Us par wo damm kare'n jiska zikr "*Seher-e-Tafreeq*" mein kiya gaya hai.
2. Agar us par mirgi ka दौरa shuroo ho jae aur jinn uski zaban se bolne lag jae to uske saath usi tarah nimte'n jis tarah hamne uska tareeqa pehli qism mein bayan kar diya hai.
3. Agar mirgi ka दौरa na pade to uske liye 3 cassettes mundarja-zel surah se record kare'n, Surah al-Fatiha, Surah al-Baqara, Surah Aale Imran, Surah Yasin, Surah as-Saaffaat, Surah ad-Dukhkhaan, Surah adh-Dhaariyaat, Surah al-Hashar, Surah al-Ma'arij, Surah al-Ghaasihiya, Surah az-Zalzala, Surah al-Qaaria, Surah an-Naas. Mareez ek (1) cassette subah ke waqt, doosri Asr ke waqt aur teesri sone se pehle 45 din tak rozaana sune, ye muddat 60 din tak bhi ho sakti hai.
4. Is muddat ke khaatima ke saath hi In Sha Allah mareez ko shifa naseeb ho chuki hogi.
5. Mareez us dauran sukoon pohonchaane waali dawaao'n se parhez kare.
6. Agar mareez me'de (معدے) ka dard mehsoos kare to damm waali aayaat paani par padhe'n. Jise wo us muddat ke dauran peeta rahe.
7. Agar mareez hamesha sar-dard ki shikaayat karta ho to in aayaat ko paani par padhe'n. Phir wo mareez par teesre din usse ghusl karta rahe, basharte-ke paani mein izaafa na kare, usey aag par garam bhi na kare aur saaf-suthree jagah par ghusl kare.

²⁹⁹ T: (خَلَوْتُ پَسَنَدِی) Tanha akele rehne mein sukoon milna, dost-reshtedaaro'n ke saath na milna-julna [RSB]

³⁰⁰ T: (خُود غَرَضِی) Apna faaeda dekhna, matlab-parasti, selfishness, self-interested [Rekhta]

³⁰¹ T: (پَرِیْشَان خَیَالِی) Khayalaat ki be-tarteebi, pareshaani [Rekhta]

³⁰² T: (گَرِیْبَت) Nafrat, na-pasandeedgi, bezaari, disgust, dislike [Rekhta]

³⁰³ T: (مَقْدُور بَہَر) Jahaa'n tak mumkin ho, according to one's power or ability [Rekhta]

³⁰⁴ T: (ظُہُور یَزِیْر ہونا) Zaahir hona, saamne aana, to appear, to arise [Rekhta]

Jaadu Ki Chatti Qism: Seher-e-Hawaatif (Cheekh-o-Pukaar)

Seher-e-Hawaatif ki alaamaat

1. Khaufnaak Khuwaab.
2. Khuwaab mein usey you'n lage jaise use koi pukaar raha ho.
3. Haalaat-e-bedaari mein kuch awaaze'n sunaai de'n aur koi shakhs nazar na aae.
4. Kasrat-e-Wasaawis³⁰⁵.
5. Apne dost-ahbaab ke baare mein ziyaada shukook-o-shubhaat mein muftala hona.
6. Khuwaab mein usey you'n lage jaise wo ek (1) buland choti se girne waala hai.
7. Khuwaab mein usey haiwanaat nazar aae'n, jo uske peeche bhaag rahe ho'n.

Seher-e-Hawaatif Kaise Hojaata Hai?

Jaadugar ek (1) jinn ko ye duty lagaa ke bhejta hai ke falaa'n aadmi ko neend aur haalat-e-bedaari dono mein be-tawajjoh³⁰⁶ banaade, chunache wo neend ki haalat mein khoon-khwar jaanwaro'n ki shakl mein uske saamne aata hai aur haalat-e-bedaari mein usey ajeeb-o-ghareeb awaazo'n mein ya un logo'n ki awaazo'n mein pukaarta hai, jinhe'n wo jaanta pehchaanta hai. Phir usey har qareebi aur door ke rishtedaaro'n ke mutaalliq shukook-o-shubhaat mein muftala kar deta hai. Uske baad *Seher-e-Hawaatif* ki alaamaat jaadu ki quwwat ke mutaabiq zaahir hona shuru ho jaati hain. Agar zordaar tareeqe se jaadu kiya gaya ho to usey junoon³⁰⁷ tak pohoncha sakta hai aur agar aisa na ho to waswase ki hadd tak hi rehta hai.

Seher-e-Hawaatif Ka Ilaj

1. Mareez par wo damm kare'n jiska zikr pehli qism mein kar diya gaya hai.
2. Agar usey mirgi ka दौरa shuroo ho jaae to uske saath nimatne ka tareeq bhi pehli qism mein bayan kar diya gaya hai aur agar mirgi ka दौरa shuroo na ho to usey darj-e-zel taalimaat de'n:
3. Mareez ko chaahiye ke wo sone se pehle wazu karle³⁰⁸ aur Ayatal Kursi padh le.³⁰⁹
4. Sone se pehle muawwizaat³¹⁰ ko padhe, phir apni dono hatheliyo'n mein phoonk kar unhe'n poore jism par pher le.³¹¹
5. Subah ke waqt Surah as-Saaffaat aur sote waqt Surah ad-Dukhkhaan ki tilaawat kare ya un dono surah ko cassette se sunle.
6. Har teesre (3rd) din Surah al-Baqara ki tilaawat kare ya usey sunle.
7. Sone se pehle Surah al-Baqara ki aakhri 2 aayaat ko padh le.
8. Sote waqt ye dua padh le:

Aye Allah! maine tere naam ke saath (bistar par) apni karwat rakhi. Aye Allah! mere gunah bakhsh de aur mere shaitaan ko ruswa karde aur (usse) meri gardan azaad karde aur mujhe aala majlis mein shaamil farma.³¹²

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسِئْ شَيْطَانِي،
وَفُكِّ رَهَانِي، وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى.

Ye surah ek (1) cassette mein record karke mareez ko de de'n jise wo rozaana teen (3) baar suna kare.

1. Surah Haa Meem Sajda
2. Surah al-Fatha
3. Surah al-Jinn.

In taalimaat par wo ek (1) maah tak amal kare. In sha Allah shifaa naseeb hogi.

³⁰⁵ T: (وَسْوَيسِ) Shubhaat, shukook, whims [Rekhta]

³⁰⁶ T: (بِے تَوْجُّه) Be-fikr, be-parwaah, ghaafil, distracted, absent-minded [Rekhta]

³⁰⁷ T: (جُنُون) Deewaana pann, deewaangi, madness, frenzy [Rekhta]

³⁰⁸ Bukhari: V1 P357; Fath-o-Muslim: V17 P32

³⁰⁹ Bukhari: V4 P487

³¹⁰ T: Surah Ikhlas, Surah Falaq, Surah Naas [RSB]

³¹¹ Bukhari V11 P125

³¹² Abu Dawood: H5054 iski sanad ko Imam Nawawi ne Al Azkaar:77 mein, Albani ne Mishkath: 2409 mein Saheeh qaraar diya hai.

Jaadu Ki Saatwee'n Qism: Seher-e-Amraaz

Seher-e-Amraaz ki Alaamaat

1. Kisi ek (1) uzoo³¹³ mein daaemi³¹⁴ dard³¹⁵.
2. Mirgi ka दौरا.
3. Azaa-e-jism mein se kisi ek (1) uzoo ka be-harkat ho jaana.
4. Poore jism ka be-harkat ho jaana.
5. Hawaas-e-khamsa³¹⁶ mein se kisi ek (1) ka be-amal ho jaana.

Yahaa'n ek (1) tambeeh karna zaroori hai aur wo ye ke mazkoora alaamaat chand jismaani bimaariyo'n ki alaamaat se milti-julti hain. Jaadu aur jismaani bimaari mein farq is tarah hoga ke mareez par damm karke dekhe'n, agar dauran-e-qirat uske jism mein koi tabdeeli roo-numa hoti hai, masalan sar chakraana, sar dard, haath-paao'n ka sunn ho jaana ya kaapna, to yaqeeni taur par uspar jaadu ka asar hai aur agar aisa na ho to usey jismaani bimaari hai. Jiske ilaaj ke liye usey doctoro'n ke paas le jaana chaahiye.

Seher-e-Amraaz Kaise Ho Jaata Hai?

Ye baat har shakhs ko maaloom hai ke dimaagh jism ka hukumraan hota hai, chunache insaan ke hawaas³¹⁷ mein se har ek (1) ka dimaagh mein 1 markaz hota hai jaha'n se usey taalimaat milti hain. Misaal ke taur par aap agar apni ungli aag ke qareeb kare'n to fauri taur par ungli dimaagh mein apne markaz-e-ehsaas ko signal degi, phir ye markaz usey hukum dega ke fauran aag se door ho jaae kyon'ke uska qurb khatarnaak saabit ho sakta hai. So wo ungli apne hukumraan ke hukum ke mutaabiq fauran aag se door hojaati hai aur ye sab kuch lamha bhar ke andar mukammal ho jaata hai.

Farmaan-e-Ilaahi hai:

Ye Allah Ki Makhlooq Hai, So Mujhe Dikhaao Ke Allah Ke
Alaawa Doosro'n Ne Kya Paida Kiya Hai?³¹⁸

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ

Jaadugar ne jab kisi insaan par *Seher-e-Amraaz* karna hota hai to jinn uske dimaagh ke us markaz par morcha-band ho jaata hai jiski duty jaadugar lagaata hai. Masalan kaan ka markaz-e-ehsaas, ya aankh, ya haath, ya pao'n ka markaz-e-ehsaas. Uske baad us uzoo ki teen (3) haalato'n mein se ek (1) haalat roo-numa ho sakti hai.

Jinn ya to uzoo aur uske markaz-e-ehsaas ke darmiyaan signal ka tabaadla³¹⁹ (Allah ki qudrat se) rok deta hai, jis se wo uzoo be amal ho jaata hai aur mareez behra ho jaata hai, ya andha, ya goongha ho jaata hai ya uzoo be-harkat³²⁰ ho jaata hai.

Ya phir wo kabhi signal ke tabaadla ko rok leta hai (Allah ki qudrat se) aur kabhi chod deta hai, jis se wo uzoo kabhi be-amal ho jaata hai aur kabhi kaam karna shuroo kar deta hai.

Aur ya phir jinn uzoo aur uske markaz-e-ehsaas ke darmiyaan baghair asbaab ke lagataar aur intehaai tez signalz ka tabaadla karta hai, jis se wo uzoo sakht ban jaata hai aur agar mukammal taur par bekaar nahi ho jaata to kam-az-kam be-harkat zaroor ho jaata hai. Farmaan-e-Ilaahi hai:

Aur Wo KisiK Allah Ke Hukum Ke Baghair Nuqsan Nahi
Pohoncha Sakte.³²¹

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

³¹³ T: (عَضُو) Badan ka koi hissa ya juzoo, organ, limb, part of body [Rekhta]

³¹⁴ T: (دَائِمِي) Hamesha ka, mustaqil, eternal, perpetual, permanent [Rekhta]

³¹⁵ T: Continious paen

³¹⁶ T: (خَوَاسِ خَمْسَه) Isse paancho'n hawaas-e-zaahiri muraad hote hain, five (5) senses (sight, smell, hearing, taste, and touch) [Rekhta]

³¹⁷ T: (خَوَاسِ) Hosh, ausaan, five senses [Rekhta]

³¹⁸ Surah Luqman: 11

³¹⁹ T: (تَبَادُلُهُ) ek (1) jagah se doosri jagah jaana, exchange of signal, information from one place to another [Urduinc]

³²⁰ T: (بِے حَرْكَت) Na hilne waala, motionless, immobile [Rekhta]

³²¹ Surah al-Baqara: 102

Is aayat se saabit hua ke jaadugar Allah ke hukum se nuqsaaan pohoncha sakte hain. Lehaza is mein taajjub ki koi baat nahi hai. Bohot saare doctor's pehle is haqeeqat ka eteraaf nahi karte the, lekin unho'n ne jab apni aankho'n se chand cases dekhe to ise tasleem karne ke alaawa unke liye koi aur chaara-e-kaar na tha. Mere paas 1 doctor aaya aur aate hi kehne lagaa: "Main ek (1) aise maamle ki wajah se aaya hu'n, jis ne mujhe dehshat zadaa kar diya hai hai".

Maine kaha: "Khair to hai, kya hua?"

Usne kaha: "Mere paas ek (1) aadmi apne faalij-zada³²² bete ko lekar aaya jo harkat karne ke qaabil nahi tha, maine uska muaaina³²³ kiya to mujhe maaloom hua ke uski peeth ki haddiyo'n mein aisi bimaari hai jis ka ilaaj kisi doctor ke paas nahi, na operation se, na kisi aur tareeqe se, chand hafte guzarne ke baad wo aadmi dobara mere paas aaya to main ne usse poocha ke uske faalij-zada bete ka kya haal hai? To usne jawab diya ke ab wo theek hai, baith bhi sakta hai aur chal bhi leta hai, maine usse poocha ke tumne uska ilaaj kiske paas kiya? To usne bataaya ke Waheed (Saahib-e-Kitaab)³²⁴ ke paas, chunache main aapke paas ye jaanne ke liye aaya hu'n, ke aap ne us bacche ka ilaaj kis tarah se kiya?"

Main ne usey bataaya ke uspar maine Qurani aaayat padhi thee'n aur kalonji ke tel³²⁵ par damm karke diya tha, jise faalij-zada azaa³²⁶ par malnaa tha, uske baad alhamdulillah wo shifayaab hogaya.

Seher-e-Amraaz Ka Ilaaj

Uspar Seher-e-Tafreeq waala dam kare'n, agar usey mirgi ka दौरa shuru ho jaae to bayan kiye gae tareeqe ke mutaabiq uske jinn ke saath nimte'n.

Agar mirgi ka दौरa shuru na ho aur us mein kuch tabdeeliya'n roo-numaa ho'n to usey mundarja-zel taalimaat de'n.

1. Ek 1 cassette mein darj-e-zel surah record karke mareez ko de de'n jise wo rozana teen (3) baar sune: Surah al-Fatiha, Ayatal Kursi, Surah ad-Dukhkhaan, Surah al-Jinn, Qisaar as Soor³²⁷, Muawwizaat³²⁸.
2. Darj-e-Zel da'm kalonji ke tel³²⁹ par kare'n jise wo subah-o-shaam apni peshaani aur mutassira³³⁰ uzoo par malta rahe: Surah al-Fatiha, al-Muawwizatain.

Aur Ham Quran Mein Wo Kuch Naazil Farmaate Hain Jo Momino'n Ke Liye Rahmat Aur Shifa Hai.³³¹

وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Main Allah ke naam se tujhe damm karta hu'n aur Allah tujhe har takleef-dah bimaari aur har rooh-e-badd ya hasad karne waali aankh ki buraai se shifa dega.

بِسْمِ اللّٰهِ اَرْقِيْكَ وَاللّٰهُ يَشْفِيْكَ مِنْ كُلِّ دَاءٍ يُّؤْذِيْكَ وَمِنْ كُلِّ نَفْسٍ
اَوْعَيْنٍ حَاسِدٍ اللّٰهُ يَشْفِيْكَ.

Aye Allah! Tu logo'n ka parwardigaar hai, takleef door farma aur shifa bakhsh. Kyou'nke tu shifa bakhshne waala hai. Teri shifa ke alaawa koi shifaa nahi. Aisi shifaa ataa farma jo bimaari ko jad se ukhaad de.

اللّٰهُمَّ رَبَّ النَّاسِ، اَذْهِبِ الْبَاسَ، وَاشْفِ اَنْتَ الشَّافِي، لَا شِفَاءَ
اِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا.

Mareez in talimaat par 60 din tak musalsal amal karta rahe, agar marz khatam ho jaae to theek hai warna dobara uspar damm kare'n aur kalonji ke tel³³² par dam karke de'n.

³²² T: (فَالِجْ رَدَه) Jise faalij hua ho, faalij ka mareez, paralysed [Rekhta]

³²³ T: (مُعَايَنَه) Marz ki pehchaan/parakh karna, bimaari ka pataa lagaana, checkup, diagnose [Rekhta]

³²⁴ T: Muallif [RSB]

³²⁵ T: (تيل) Oil [RSB]

³²⁶ T: (اَعْضَا) Jism ke hisse, organs, body parts [Rekhta]

³²⁷ T: (قِصَارُ السُّور) Chote-chote surah jaise paara A'mma (30th paara) [RSB]

³²⁸ T: (مُعَوِّذَاتِن) Surah al-Ikhlaas, Surah al-Falaq, Surah an-Naas [RSB]

³²⁹ T: (تيل) Oil [RSB]

³³⁰ T: (مُتَأَثِّرَه) Mutaassir hone waala, affected [Rekhta]

³³¹ Surah al-Isra: 82

³³² T: (تيل) Oil [RSB]

Seher-e-Amraaz Ke Ilaaj Ke Amali Namoono

Pehla Namoono:

Ek (1) khatoon ko uska baap aur bhai mere paas lekar aae, wo khamosh thee, baat nahi kar sakti thee, balke mu'n bhi nahi khol sakti thee, hatta ke khaane ke liye bhi. Illa ye ke wo uska mu'n zabardasti khol de'n aur usey juice aur doodh waghaira pilaa de'n. Uski ye haalat 35 din se isi tarah se thee. Maine uspar damm kiya to bolne lag gae. Alhamdulillah.

Doosra Namoono:

Ek (1) khatoon ne bataaya ke usey taang mein shadeed dard mehsoos hota hai. Maine kaha: Shayad usey koi jismaani bimaari hogi, lekin choo'nke wo ba-mushkil chal sakti thee. Is liye maine uspar damm karna shuroo kiya, abhi usne Surah al-Fatiha ko hi suna tha ke uspar mirgi ka दौर pad gaya aur uski zubaan se jinn bolne lag gaya aur usne bataaya ke wohi hai jis ne uski taang pakad rakhi hai. So maine usey nikal jaane ka hukm diya, wo nikal gaya to aurat apne fitri³³³ andaaz se chalne ke qaabil hogai. *Walhamdulillah Rabbil A'alameen.*

Teesra Namoono:

Ek (1) shakhs mere paas aaya jiska mu'n daae'n taraf waazeh taur par mudaa hua tha. Maine uspar damm kiya to uski zubaan par jinn bolne laga aur usne kaha ke us shakhs ne mujhe eeza pohonchaai³³⁴ thee. Main ne jinn ko samjhaya ke yaqeenan isne tumhe'n nahi dekha hoga aur tum par ye baat haraam hai ke tum kisi musalman ko eeza pohonchao. Jinn ne meri baat maan li aur usse nikal gaya, jiske baad uska mu'n bilkul seedha ho gaya. *Alhamdulillah*

Chautha Namoono:

Mere pas ek (1) ladki ka waalid aaya aur usne apni beti ki haalat you'n bayan ki: "Meri beti ek (1) andhonaak³³⁵ haadse se do-chaar hogai hai aur do (2) maah se behosh padi hai. Abu sun to leti hai lekin bol nahi sakti. Uske jism ka koi hissa harkat nahi karta aur kuch khaa bhi nahi sakti aur us waqt wo Abha shaher ke Aseer Hospital mein padi hai, jaha'n doctors ne use neend-aawar golian³³⁶ khilaa kar sulaa diya hai aur ek (1) doctor ne mujhe bataaya ke uske saare test bilkul durust hain aur unhe'n kuch pataa nahi chal rahaa ke usey kya hua hai? Albatta unho'n ne uske narkhare³³⁷ mein ek (1) suraakh kar diya hai taake wo saans le sakey aur naak se ek (1) pipe daakhil kar diya hai taake usey ghizaa di jaa sakey aur wo apni zindagi ke baaqi ayyam isi haalat mein aur usi chaar-paai par padi guzaarde".

Maine us ladki ka qissa suna aur agar Shaikh Saeed bin Misfar al-Qahtaani Hafizahullah ki khusoosi sifaarish na hoti to main uska ilaaj karne ke liye khud chal-ke uske paas na jaata. Kyou'nke ye meri aadat nahi. So mujhe majbooran jaana padaa, hospital se khusoosi taur par mere liye ijazat-naama liya gaya ke main mulaqaat ke auqaat ke alaawa doosre waqt mein jaakar mareeza ka ilaaj kar saku'n. Main gaya to waaqiatan uski haalat wohi thee jo uske waalid ne bayaan ki thee. Intehaai kamzoor ho chuki thee, albatta bolti nahi thee.

Maine usse jaadu ki kuch alamaat ke mutaalliq sawaal kiya to usne nafee mein sar hilaa diya aur mujhe kuch bhi maaloom na ho saka ke usey kya hai. Us dauraan maghrib ki namaz ka waqt ho gaya. Chunache maine namaze mein uske liye dua ki phir waapas lauta aur Surah al-Falaq ko uspar padha. Nez ye dua bhi padhee:

Aye Allah! Aye logo ke Rabb! Azaab-o-takleef ko door karde aur shifa ataa farma, toohi shifa dene waala hai, teri di hui shifa ke siwa koi shifa nahi hai, aisi shifa de ke bimaari kuch bhi baaqi na rahe.³³⁸

اَللّٰهُمَّ رَبَّ النَّاسِ، اَذْهِبِ الْبَاسَ، وَاَشْفِ اَنْتَ الشَّافِىُّ، لَا شِفَاءَ اِلَّا بِشِفَاؤِكَ شِفَاءً لَا يُغَادِرُ سَقَمًا.

Allahumma Rabb Annaasi Azhibil baasi Washfi Antash Shaafi Laa Shifaa Illa Shifaauka Shifaa-an alla Youghaadiru Saqaman.

³³³ T: (فِطْرَى) Asli, haqiqi, natural [Rekhta]

³³⁴ T: (اِيْذَا پَهْنچانا) Takleef dena, inflict pain [RSB]

³³⁵ T: (اَنْدوه ناك) Almnaak, takleef-dah, tragic [RSB]

³³⁶ T: Sleeping pills [RSB]

³³⁷ T: (نَرْخَرَا) Galey ki wo naali jisse saans aati-jaati hai, windpipe, throat [Rekhta]

³³⁸ T: Tarjuma Mohaddis Forum se liya hai. [RSB]

Wo ladki Allah ke fazal-o-karam se bolne lag gai, uska baap aur bhai khushee ke maare rone lag gae aur uska baap mere sar ka bosa lene ke liye utha, maine usey samjhaya ke *kisi shakhs ke mutaalliq ye aqeeda na rakho ke wo shifa de sakta hai*. Kyou’nke *shifaa Allah hi ke haath mein hai* aur usi ne likh rakha tha ke tumhari beti ko mere hatho’n aur is ghadi mein shifa naseeb hogi, so Allah ka shukar adaa karo.

Us ladki ne Allah ka shukar ada kiya aur kehne lagee: *“Ab main hospital se jaana chahti hu’n”*.

Uske baad ek (1) muddat gae, phir uska bhai aaya aur usne khushkhabri di ke ab wo ladki khairiyat se hai aur wo mujhe daawat dene aaya hai, maine usey inkaar kar diya, is khadsha³³⁹ ki bina par ke kahee’n ye daawat mera maawaza³⁴⁰ na ban jaae.

Paachwa’n Namoonaa:

Ek (1) naujawaan marz ki haalat mein mere paas aaya, main ne uspar Quran-e-Majeed ko padha to uski zubaan par jinn bolne lag gayaa aur usne bataaya ke falaa’n jaadugar ne is naujawan par jaadu karne ke liye meri duty lagaai hai aur is par jo jaadu kiya gaya hai wo iske ghar ki dehleez mein padaa hua hai. Main ne usey usse nikal jaane ka hukum diya to wo nikal gaya, phir uske ghar waale ghar gae aur ghar ki dehleez ko khoda to waaqiatan waha’n par kuch kaaghazaat mile jinn par kuch huroof likhe hue the, unho’n ne wo kaaghazaat paani mein bhigo diye. Jisse uspar kiya gaya jaadu toot gaya.

³³⁹ T: (خَدَشَة) Fikr, andesha, dar, apprehension, fear, doubt [Rekhta]

³⁴⁰ T: (مُعَاوَضَة) Ewaz, badla, compensation [Rekhta]

Jaadu Ki Aathwee'n Qism: Seher Istehaaza

Seher-e-Istehaaza kaise hota hai?

Is qism ka jaadu sirf aurato'n par hota hai, iska tareeqa ye hai ke jaadugar ek (1) jinn ko us aurat par musallat kar deta hai jis par jaadu karna maqsood hota hai aur uski ye duty lagata hai ke wo usey istehaaza ki bimaari mein muftala karde. Chunache jinn aurat mein daakhil ho jaata hai aur uski rago'n mein khoon ke saath-saath gardish karta hai. Farmaan-e-Nabavi ﷺ hai:

Shaitaan Insaani Jism Mein Khoon Ki Tarah Gardish Karta hai.³⁴¹

الشيطان يجري من ابن آدم مجرى الدم.

Aur dauran-e-gardish jab wo rehm³⁴² ki rago'n mein pohonchta hai to unme edd lagaa³⁴³ deta hai jis se in rago'n se khoon behnaa shuroo ho jaata hai.

Hazrat Hammanah bint Jahsh ؓ ne jab istehaaza³⁴⁴ ke mutaalliq Rasool Allah ﷺ se poocha to Aap ﷺ ne farmaya: "Istehaaza to sirf shaitaan ke edd lagaane ki wajah se hota hai".³⁴⁵

Ek (1) aur riwaayat mein you'n hai: "Ye to ek (1) rag se behne waala khoon hai, haiz³⁴⁶ nahi hai".³⁴⁷

In dono riwayat-o'n se maaloom hua ka istehaaza aurat ke rehm³⁴⁸ mein maujood rago'n mein se kisi ek (1) rag mein shaitaan ke edd lagaane ki wajah se hota hai.

Istehaaz Kya Hota Hai?

Imam Ibne Kaseer kehte hain: "Istehaaza ye hai ke haiz ke dino'n ke baad bhi aurat ko khoon aata rahe".³⁴⁹ Aurat ko ye khoon ek (1) maah tak aasakta hai aur uski tadaad mein kamee beshee ho sakti hai.

Seher-e-Istehaaza Ka Ilaj

Paani par dam kare'n, phir wo paani mareeza ko de'n jis se wo teen (3) din tak peeti rahe aur ghusl bhi karti rahe. In sha Allah khoon aana ruk jaaega. Shaik-ul-Islam Ibne Taimiyya ؒ ne iske jawaaz ka fatwa diya hai ke Mustahaaza³⁵⁰ ke liye quraani aayat likh kar di jaa sakti hai aur wo unse ghusl bhi kar sakti hai.

Istehaaza Ke Ilaj Ka Amalali Namoonah

Ek (1) khatoon mere paas aai jisko bohot ziyaada khoon aarahaa tha, maine uspar dam kiya aur quran-e-majeed ki kuch cassettes sunne ke liye usey de dee'n. Chand ayyam ke baad uska khoon bilkul ruk gaya aur wo shifayaab ho gae.

³⁴¹ Bukhari: V4 P282; Muslim: V14 P155

³⁴² T: (رَحِم) Maadah ke shikam mein wo thaili jis mein baccha parwarish paata hai, baccha-daani, uterus [Rekhta]

³⁴³ T: (اِيْر لَگنا) Uksaana, ubhaarna, to spur [Rekhta]

³⁴⁴ T: (اِسْتِحَاْضَه) Aiyyaam-e-mahwaari ke baad jaari rehne waala khoon jo kharaabi-e-sehat ki alaamat hai, menorrhagia, immoderate menstrual bleeding [Rekhta]

³⁴⁵ Sunan Tirmizi: Hasan Saheeh

³⁴⁶ T: (خِيْض) Mahwaari, menses, menstruation [Rekhta]

³⁴⁷ Musnad Ahmad; Sunan Nasai; iski sanad acchi hai

³⁴⁸ T: (رَحِم) Maadah ke shikam mein wo thaili jis mein baccha parwarish paata hai, baccha-daani, uterus [Rekhta]

³⁴⁹ An Nihaaya: V1 P429

³⁵⁰ T: (مُسْتَحَاْضَه) Wo aurat jise maamool se ziyaada khoon-e-haiz aae, a woman who still suffers a loss of blood after the period of the monthly discharge has elapsed [Rekhta]

Jaadu Ki Nawwi Qism: Shaadi Mein Rukaawate'n Daalne Ka Jaadu

Alaamaat

1. Daaemi sardard.
2. Seene mein shadeed ghutan ka ehssaas, khaas taur par asar ke baad se lekar aadhi raat tak.
3. Mangetar ko badd-soorat manzar mein dekhna.
4. Bohot ziyaada pareshaan khayaali.
5. Neend ke dauraan bohot ziyaada ghabraahat.
6. Kabhi kabhi me'de (معدے) mein shadeed dard.
7. Peeth ki nichlee haddiyo'n mein dard.

Ye Jaadu Kaise Hota Hai?

Koi keena-parwar³⁵¹ aur saazishi insaan paleed jaadugar ke paas jaata hai aur usse mutaalaba karta hai ke falaa'n aadmi ki beti par jaadu kardo taake wo shaadi na kar sakey. Jaadugar uska aur uski maa ka naam pooch leta hai. Phir uska koi kapda talab karta hai, uske baad uspar jaadu kar deta hai aur is silsile mein ek (1) ya ek (1) se ziyaada jinno'n ki duty lagaa deta hai.

So ye jinn apni duty sar-anjaam dene ke liye us aurat ka peeche karna shuroo kar deta hai. Agar usey mauqa mil jaae to us mein daakhil ho jaata hai, phir usey is hadd tak pareshan karta hai ke jo bhi uski mangni ka paighaam lekar uske paas jaata hai. Wo uske saath shaadi karne se fauran inkaar kar deti hai. Agar us mein daakhil hone ka mauqa na mile to baahar-baahar se jinn ki koshish hoti hai ke har mard ko us aurat ke saamne badd-soorat saabit kare aur khud us aurat ko mardo'n ke zaheno'n mein badd-soorat aurat ke taur par saabit kare.

Chunache wo aurat har mard ke saath shaadi karne se bila-wajah inkaar kar deti hai aur agar koi mard uske saath shadi karne ke liye tayyar bhi ho jaae to shaitaan uske dil mein musalsal was-wase daalta hai aur usey usse badd-zan kar deta hai. Aur aisa bhi hota hai ke aurat ke ghar mein jo shakhs bhi us aurat ke saath shaadi karne ki niyyat se daakhil hota hai usey shadeed ghutan ka ehssaas hota hai aur uska ghar usey jail-kahaana lagta hai. Iske baad wo dobaara us ghar mein daakhil hone ka so'nch bhi nahi sakta.

Is Jaadu Ka Ilaj

1. Mareeza par pehli qism mein mazkoor damm waali aaayat-o-Surah padhe'n, agar uspar mirgi ka दौर pad jaae aur jinn bolne lag jaae to uske saath usi tareeqe se nimte'n jo "*Seher-e-Tafreeq*" mein bayan kar diya gaya hai.
2. Agar uspar mirgee ka दौर na pade aur uske jism mein kuch tabdeeliya'n roo-numaa ho'n to usey mundarja-zel taalimaat de'n:
 - Wo sharai parde ki paabandi kare.
 - Namaaze'n unke auqaat mein adaa karne par hameshgi kare.
 - Gaane aur mausiqee waghaira na sune.
 - Sone se pehle wazoo karle aur Ayatal Kursi ki tilaawat kare.
 - Muawwizaat³⁵² ki tilaawat ke baad apni hatheliyo'n mein phoonke, phir unhe'n poore jism par mal le.
 - Ek (1) ghante ki cassette mein Ayatal Kursi ko baar baar record kare'n, jise wo rozaana ek (1) baar sunti rahe.
 - Ek-dosri cassette mein muawwizaat (Surah al-Ikhlās, Surah al-Falaq, Surah an-Naas) ko baar-baar record kare'n aur usey bhi rozaana ek (1) baar sunne ki usey talqeen kare'n.
 - Paani par damm karke usey de de'n, jis se wo har teesre din peeti aur ghushl karti rahe.
 - Namaz-e-Fajr ke baad 100 martaba ye dua padha kare:

³⁵¹ T: (دشمنہ پرور) Dushmani rakhne waala, dushman, enemy, opponent [Rekhta]

³⁵² T: Surah Ikhlas, Surah Falaq, Surah Naas [RSB]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Aurat in taalimaat par mukammal 1 mahina amal kare, iske baad In sha Allah usey yaa to mukammal shifaa naseeb ho jaaegi aur jaadu toot jaaega. Ya phir uski takleef mein izaafa ho jaaega. Agar aisa ho to uspar dobara damm kare, In sha Allah, usey mirgi ka daura pade ga aur jinn aapke saath guftagu shuroo kardega, phir aap usse us tariqe ke mutaabiq nimat sakte hain, jis ka zikr pehle kiya jaa chuka hai.

Is Jaadu Ke Ilaaj Ka Amali Namoonah

Ek (1) naujawaan mere paas aaya aur kehne lagaa: “Hamaare yaha’n ek (1) ajeeb-o-ghareeb ladki hai, koi bhi shakhs jab uske saath shadi karne ka mutaalaba karta hai wo ba-khushi qubool kar leti hai, lekin raat ko sone ke baad jab subah ke waqt bedaari hoti hai to apni raae badal leti hai aur koi sabab bataae baghair usse shaadi karne se saaf inkaar kar deti hai aur aisa kai baar ho chuka hai jis se hame’n uske mutaalliq shak sa hone lagaa hai aapki uske baare mein kya raae hai?”

Maine uspar dam kiya to uspar mirgi ka daura pad gayaa aur ek (1) (khatoon) jinn uski zabaan se bolne lag gai.

(Muallif): Main ne usse poocha: “Tum Kaun ho?”

Jinn Khatoon: “Main falaa’n hu’n (uska naam ab mujhe yaad nahi)”.

(Muallif): “Tum is ladki mein kyou’n daakhil hui?”

Jinn Khatoon: “Kyou’nke mujhe isse mohabbat hai.”

(Muallif): “Isey tujh se koi mohabbat nahi aur saheeh saheeh bataao ke tum kya caahti ho?”

Jinn Khatoon: “Main nahi caahti ke ye shaadi kar le”.

(Muallif): Tumhaara ab tak isse kya sulook rahaa hai?

Jinn Khatoon: “Jab bhi koi shakhs isse mangni ke liye aata tha, main isey raat ko khuwaab mein dhamkiyaa’n deti thi ke agar toone shadi karli to tumhe’n sangeen nataaej ka saamna karna padega”.

(Muallif): “Tumhaara deen kya hai?”

Jinn Khatoon: “Main musalmaan hu’n”.

(Muallif): “Agar tum musalman ho to tumhare liye qata’an durust nahi ke tum kisi musalman ko is tarah eeza do. Farmaan-e-Nabawi ﷺ hai “*Na apne aapko nuqsaan poh’nchao na doosre ko*”³⁵³

Meri ye guftagoo sunkar wo jinn khatoon us ladki se nikal jaane par aamaada ho gai aur waaqiatan usse nikal gaee aur ladki shifaayaab ho gai. Walhamdulillah

Jaadu Ke Mutalliq Chand Ahem Maalumaat

1. Jaadu ki alaamaat ka marz ki alaamaat se ishtebaah³⁵⁴ ho sakta hai.
2. Jis shakhs par jaadu kiya gaya ho, agar uske me’de mein daaemi³⁵⁵ dard rehta ho to ye is baat ki daleel hoti hai ke usey jaadu pilaaya ya khilaaya gaya hai.
3. Qurani ilaaj 2 sharto’n ke saath faaedamand saabit hota hai:
 - Muallij³⁵⁶ Allah ki shariyat ka paaband ho.
 - Qurani ilaaj ki taaseer par mareez ko mukammal yaqeen ho.
4. Jaadu ki beshtar qismo’n mein darj-e-zel alaamaat maujood hoti hain, seene ki ghutan khaas kar raat ke waqt.
5. Jaadu ki jagah ka do (2) baato’n se pataa chal sakta hai:

³⁵³ Sunan Ibne Majah: H2340, 2341; Silsila Ahadees us Saheeha: H250; Al Irwa-ul-Ghaleel: H894

³⁵⁴ T: (اِشْتِبَاه) Shak, shuba, dhoka, ghalat-fehmi, doubt [Rekhta]

³⁵⁵ T: (دَائِمِي) Hamesha ka, mustaqil, eternal, perpetual, permanent [Rekhta]

³⁵⁶ T: (مُعَالِج) Ilaaj karne waala, hakeem, doctor, physician [Rekhta]

- Ek (1) to ye ke khud jinn bata de ke usne falaa'n jagah par jaadu rakha hua hai aur aap uski ye baat us waqt tak durust tasleem na kare'n, jab tak ek (1) aadmi bhijwa kar uski bataai hui jagah se jaadu ki maujoodgi ya adm-maujoodgi ki tasdeeq na karwaale'n. Kyou'nke jinno'n mein jhoot bohot ziyaada paaya jaata hai.
 - Mareez ya muaalij kisi fazeelat waale waqt mein (masalan raat ka aakhri teesra hissa) poore ikhlaas aur khushoo-o-khzoo ke saath do (2) rakat nafil adaa kare aur Allah se dua kare ke wo jaadu ki jagah ke mutaalliq usey khabardaar karde. Apko khuwaab ke zariye ya ehsaas-o-shaoor ke zariye ya ghaalib gumaan ke zariye maaloom ho jaaega ke jis cheez par jaadu kiya gaya hai wo falaa'n jagah par padi hui hai. Agar aisa ho jaae to Allah Ta'ala ka shukar bajaa laana chaahiye.
6. Jaadu ki tamaam qismo'n ke ilaaj ke liye aap kalonji ke tel par damm kar sakte hain jisey mareez mutassira uzoo par subah-o-shaam mal sakta hai.

Saheehain³⁵⁷ mein ek (1) hadees maujood hai, jiske alfaaz you'n hain:

Kalonji mein har bimaari ka ilaaj hai siwaae maut ke.³⁵⁸

الحَبَّةُ السَّوْدَاءُ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا لَأْسَامَ.

Mareeza Ko Allah Ne Jaee Jaadu Dikhaadi

Mere paas ek (1) naujawaan ladki aai, maine uspar quran-e-majeed ko padha to mujhe maaloom hua ke uspar bohot taaqatwar qism ka jaadu kiya gaya hai. Kyou'nke usey neend aur bedaari dono halato'n mein khayaali tasweere'n aur saae nazar aate the... Khulaasa ye ke maine uske gharwaalo'n ko ilaaj bata diya aur ghar waapas jane ki talqeen ki.

Unho'n ne poocha: "Kya ham jaae jaadu ke mutaalliq jaan sakte hain?"

Maine kaha: "Haa'n, raat ke aakhri teesre hisse, jabke Allah Ta'ala asmaani duniya par naazil hota hai aur duae'n qubool karta hai. Allah Ta'ala se dua kare'n ke wo aapko jaae jaadu ke muta'alliq khabardaar karde".

Chunache khud mareez ladki ne raat ko uth kar namaz padhi aur Allah Ta'ala se is silsile mein dua ki, phir usne khuwab mein dekha ke ek (1) aadmi uske hath pakad kar ghar ki ek (1) jaanib le jaa raha hai aur usey jaae jaadu ke mutaalliq bataa raha hai. Subah hui to usne apne ghar walo'n ko ye khuwaab sunaaya. Chunache wo usi jagah par gae to jis cheez mein jaadu kiya gaya tha wo waha'n maujood thee. Unho'n ne usey wha'n se nikaal diya aur is tarah jaadu toot gaya aur ladki shifayaab hogai. *Walhamdulillahi Rabbil A'alameen!*

³⁵⁷ T: Bukhari & Muslim

³⁵⁸ Bukhari: H5687; Muslim: H2215

Saatwaa'n Hissa: Biwi Se Qurb Ki Bandish Ka Jaadu

Isse muraad ye hai ke ek (1) tandrust mard apni biwi se jimaa na kar sakey aur uski kaifiyat kuch is tarah se hoti hai ke jinn insaan ke damagh mein us jagah par morcha-bandi kar leta hai jahaa'n se azaa-e-tanaasul³⁵⁹ ko shehwaani³⁶⁰ hidaayat milti hain. Phir jab insaan apni biwi ke qareeb hokar usse jimaa ka irada kar leta hai to jinn us dimaaghi markaz ko be-amal kar deta hai jo azaa-e-tanaasul mein shehwaani jazbaat bhadkaata hai. Isse mard ka alaa-e-tanaasul sikud jaata hai aur wo apni biwi se jimaa karne ke qaabil nahi rehta. Jinn ki ya shaitaani harkat us waqt amal mein aati hai jab khavind jimaa karne ke liye bilkul tayyar hota hai. Aen waqt par wo ye harkat karke usey jimaa se aajiz kar deta hai.

Yaad rahe ke ye haalat jis tarah se mard ke saath hoti hai, usi tarah aurat ke saath bhi ho sakti hai aur uski 5 shakle'n hain:

1. Aurat ki taange'n ghair-iraadi³⁶¹ taur par ek-dosre se chipak jaati hain aur uska khaawind usse jimaa nahi kar sakta.
2. Jinn aurat ke dimaag mein morcha-bandi karke uski shehwaat³⁶² ko khatam kar deta hai. Chunache uska khavind usse jimaa kar bhi le to usey qat-an koi lazzat mehsoos nahi hoti aur wo dauraan-e-jimaa neem-behoshee ki haalat mein padi rehti hai.
3. Aen us waqt aurat ko khoon aana shuroo ho jaata hai jab uska khavind usse jima'a karne ke liye tayyar hota hai. Jis se wo jima'a nahi kar sakta.
4. Mard jab jimaa ka irada karta hai to uske saamne gosht ka ek (1) bohot badaa band aajaata hai jisse wo jimaa karne ke qaabil nahi rehta.
5. Baaz auqaat aisa bhi hot hai ke mard ek (1) kuwaari aurat se shadi karta hai, lekin wo jab uske qareeb jaata hai to usey you'n lagta hai jaise ye aurat kuwaari nahi hai aur wo shukook-o-shubhaat mein muhtala ho jaata hai. Lekin uska jab ilaaj hota hai to uska parda-e-bakaarat³⁶³ usi tarah toot³⁶⁴ aata hai jis tarah jaadu se pehel hota hai.

Bandish-e-Jima'a Ke Jaadu Ka Ilaaj

Iske Ilaaj Ke Kai Tareeqe Hain:

Pehla Tareeqa:

Jaadu ki pehli qism mein Qurani aayaat par mushtamil jo damm zikr kiya gay hai, usey mareez par padhe'n. Agar uski zaban se jinn bolne lag jaae to usse jaae-jaadu³⁶⁵ pooch le'n. Phir waha'n se jaadu nikaal kar usey khatam kar de'n aur jinn ko usse nikal jaane ka hukum de'n. Agar nikal jaae to is tarah us par kiya gaya jaadu toot jaaega aur agar damm karne ke bawajood jinn uski zaban se nahi bolta to uske ilaaj ke liye mundarja-zel tareeqo'n mien se koi tareeqa istemaal kare'n.

Doosra Tareeqa:

Darj-e-zel aayaat paani par padhe'n, jis ko mareez chand ayyam peeta rahe aur usse ghush karta rahe, In sha Allah jaadu toot jaaega:

Surah Yunus: 81-82

فَلَمَّا أَفْلَحُوا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُضْلِعُ عَمَلَ الْمُفْسِدِينَ وَيُحْيِي اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Surah al-Aaraaf: 117-122

³⁵⁹ T: (اعضائے تناسل) Male reproductive organ [RSB]

³⁶⁰ T: (شهوانی) Shahwat se mutaalliq, aurat aur mard ke ek-dosre ke mailaan ke mutaalliq sensual, sexual desire [Rekhta]

³⁶¹ T: (غیرِ اِرادتی طور پر) Be-ikhteyari, without prior planning [RSB]

³⁶² T: (شہوت) Nafsaani khwaahish, khwaahish-e-jimaa, sexual urge [Rekhta]

³⁶³ T: (پردہٴ بکارت) hymen [RSB]

³⁶⁴ T: Urdu pdf mein typing karte hue laut (لوت) ke "ل" ki jagah, "ث" ke saath toot (توت) type ho gaya [RSB]

³⁶⁵ T: (جاءے جادو) Jaadu ki jagah, wo jagah jahan jaadu rakha gaya hai [RSB]

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۚ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۚ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ ۚ وَأَلْقَى السَّحَرَةُ سَاجِدِينَ ۚ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَىٰ وَهَارُونَ

Surah Taaha:69

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۚ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ ۚ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ

Teesra Tareeqa:

Beri ke saat (7) patte le le'n, unhe'n do (2) pattharo'n ke darmiyaan baareek pees kar paani se bhare bartan mein daal de'n, phir apna mu'n uske qareeb kar le'n aur un patto'n ko oopar neeche karte hue unpar Ayatal Kursi aur muawwizaat³⁶⁶ ki tilaawat kare'n. Us paani ko mareez chand ayyam tak peeta rahe aur usse ghusl karta rahe. Basharte-ke us mein doosre paani ka izaafa na kare aur aag par garam na kare aur agar usey garam karne ki zaroorat ho to suraj ki garmi mein kare aur usey naa-paak jagah par na unde. Is tarah uspar kiya gaya jaadu khatam ho jaaega, In sha Allah Ta'ala. Aur ye bhi ho sakta hai ke jaadu pehli martaba nahaane se hi toot jaae.

Chautha Tareeqa:

Mareez ke kaan mein damm kare'n aur phir Surah al-Furqan ki aayat number 23

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

bhi uske kaan mein kam-az-kam 100 martaba ya us waqt tak padhte rahe jab tak uske haath paao'n sunn nahi ho jaate aur aisa chand ayyam tak rozana karte rahe'n. In sha Allah jaadu toot jaaega.

Paachwa'n Tareeqa:

Imam Sha'bi kehte hain ke jaadu todne ke liye ye tariqa bhi ikhteyar kiya jaa sakta hai ke mareez ek (1) kaante-daar darakht ke neeche chala jaae aur uske daae'n baae'n se kuch patte lekar unhe'n bareek pees le, phir unhe'n paani mein milaa kar uspar (Muawwizaat aur Ayatal Kursi) padhle are usse ghusl kare.³⁶⁷

Chetta Tareeqa:

Mareez mausam-e-bahaar mein biyabaan, jungle aur baaghaat ke phool jitne jamaa kar sakta hai karle. Phir unhe'n ek (1) saaf suthre bartan mein daal-de aur meetha paani bharde. Phir us paani ko thoda sa aag par ubaal le, jab thanda ho jaae to uspar muawwizaat ko padh le aur usey apne oopar bahaa de, in sha Allah jaadu toot jaaega.³⁶⁸

Saatwa'n Tareeqa:

Ek (1) bartan mein paani bhar le'n, phir uspar muawwizaat ke alaawa duae'n bhi padhe'n:

Aye Allah! Aye logo ke Rabb! Azaab-o-takleef ko door karde aur shifa ataa farma, toohi shifa dene waala hai, teri di hui shifa ke siwa koi shifa nahi hai, aisi shifa de ke bimaari kuch bhi baaqi na rahe.³⁶⁹

اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا بِشِفَاؤِكَ شِفَاءً لَا يُعَادِرُ سَقَمًا.

Allahumma Rabbannaasi Azhibil Baa-sa Washfi Antash-shaafi Laa Shifaa-a Illa Shifaa-uka Shifaa-alla Yughadiru Saqaman.

³⁶⁶ T: Surah Ikhlas, Surah Falaq, Surah Naas [RSB]

³⁶⁷ Fath-ul-Baari: V10 P233

³⁶⁸ Fath-ul-Baari: V10 P234

³⁶⁹ T: Tarjuma Mohaddis Forum se liya hai. [RSB]

Main Allah ke naam se tujhe damm karta hu'an aur Allah tujhe har takleef-dah bimaari aur har rooh-e-badd ya hasad karne wali aankh ki buraai se shifa dega.

بِسْمِ اللَّهِ أَرْقِيكَ، وَاللَّهُ يَشْفِيكَ عَنْ كُلِّ دَاءٍ يُؤْذِيكَ، وَمِنْ كُلِّ
نَفْسٍ أَوْعَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ.

Bismillahi Arqeeka Wallahu Yashfeeka A'an Kulli Daaee'n Yuwazeeka Wa Min Kulli Nafsin Au A'anin Haasidillahu Yashfeeka.

Main Allah Ta'ala ke (har khoobi se) mukammal kalimaat ki barkat se uski paida ki huee cheezo'n ke shar se uski panaah maa'ngta hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'auzu Bikali Maatillahit Taam-Maati Min Sharri Maa Khalaqa.

Allah ke naam ke saath jiske naam ke hote hue asmaan-o-zameen ki koi cheez takleef nahi pohoncha sakti aur wo sunne aur jaanne waala hai.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَهُوَ السَّمِيعُ الْعَلِيمُ.

Bismillahillazi Laa Yazurro Maa-a'smihee Shai-un Fil Arzi Walaa Fis-Samaai Wahu-was Sameeul Aleem.

Mareez is paani ko chand ayyam tak peeta aur is se ghushl karta rahe, In sha Allah Jaadu ka asar khatam ho jaaega.

Aathwaa'n Tareeqa:

Ek (1) saaf suthre bartan mein paakiza raushnaai³⁷⁰ ke saath Surah Yunus ki aayaat 81-82 tehreer kare'n, phir us likhaai ko kalonji ke tel³⁷¹ ke saath mitaa de'n. Phir mareez us tel ko teen (3) din tak peeta rahe aur apne seene aur peshani ki maalish karta rahe. Is tarah uska jaadu toot jaaega. Yaad rahe Shaikh-ul-Islam Ibne Taimiyya ؒ ne aisa karne ko jaaee qaraar diya hai.³⁷²

Nawwa'n Tareeqa:

Jaadu ki pehli qism mein jo dam zikr kiya gaya hai, usey paakiza roshnaai ke saath saaf-suthre bartan par likh le'n, phir usey paani ke saath mitaa de'n, uske baad mareez usi paani ko chand ayyam tak peeta aur usi se ghushl karta rahe, In sha Allah jaadu ka asar khatam ho jaaega.

Jaadu, Naamardi Aur Jinsi Kamzori Mein Farq:

Agar mareez par bandish-e-jimaa ka jaadu kiya gaya ho to uski ahem nishaani ye hai ke wo jab tak apni biwi se door rehta hai, apne andar jimaa ki taaqat bhar-poor andaaz se mehsoos karta hai. Lekin joohi uske qareeb jaata hai aur jimaa karne ka iraada kar leta hai to aen waqt par uska azoo-e-khaas sukad jaata hai aur wo jimaa karne ke qaabil nahi rehta.

Agar mareez naa-mard ho to wo khwah apni biwi ke qareeb ho ya door apne andar quwwat-e-jimaa bilkul mehsoos hi nahi karta.

Aur agar usey jinsi kamzori ho to wo kai-kai dino'n ke baad jimaa karne ke qaabil hota hai aur jab us qaabil hota hai, jimaa shuroo karte hi dheela padh jaata hai aur ziyaada der tak usey jaari rakhne ke qaabil nahi hota.

Bandish-e-Jima'a ke jaadu ka ilaaj to ham 9 adad tareeqo'n se zikr kar chuke hain, ab aaiye naamardi aur jinsi kamzori ka ilaaj zikr karte hain:

Naamardi Ka Ilaaj

1. Ek (1) kilogram khaalis Shahed aur 200 gram Ghiza al Mulkaat.³⁷³
2. Us par Surah al-Fatiha, Surah al Sharah aur Muawwizaatain padhe'n.

³⁷⁰ T: (زَوْشَنَائِي) Siyaahi, ink [Rekhta]

³⁷¹ T: (تِيل) Oil [RSB]

³⁷² Bukhari: V4 P282; Muslim: V14 P155

³⁷³ T: (غِذَاءُ مُلَكَّاتٍ أَلَلَّخَلْ) Isey "Ghizaau mulakaat-un-nahl" The food of queen bee kehte hain. It is a fast-digesting nutritious food that has an effect on growth and reproduction [RSB]

3. Mareez har roz us shahed se teen (3) chamche nahaar mu'n aur 1-1 chamcha dopaher aur raat khaane se ek (1) ghanta pehle istemaal kare.
4. Jab tak naamardi khatam na ho, wo ye ilaaj jaari rakhe, Allah ke hukum se shifaa naseeb hogi.

Baanjhpan aur Naaqaabil-e-Aulaad Hona

Mard Ka Naa-qaabil-e-Aulaad Hona:

Mard do (2) tarah se naa-qaabil-e-aulad ho sakta hai. Ek (1) to ye hai ke wo jismani taur par mareez ho naa-qaabil-e-aulaad ho, agar aisa ho to uska ilaaj atibba³⁷⁴ ke paas kiya jaa sakta hai. Aur doosra ye hai ke jismani taur par to theek ho lekin jinnat ki sharaarat ki wajah se wo aulad paida karne ke qaabil na ho. Aur ye is tarah hota hai ke paidawaari salaahiyat ke liye zaroori hai ke mard ke par ek (1) centimeter muk-ab³⁷⁵ mein 20 million se ziyaad manwi haiwanaat³⁷⁶ ho'n. Jinn baaz auqaat you'n karta hai ke mard ke khusyatain³⁷⁷ jo manwi haiwanaat ko chaant-te hain aur unhe'n ilaaheda karte hain, par pressure daal kar ya kisi tariqe se manvi haiwanaat ka matlooba³⁷⁸ tanaasub³⁷⁹ poora nahi hone deta. Jisse mard ki paidawaari salaahiyat khatam ho jaati hai.

Aur uska doosra tareeqa ye bhi hai ke manwi haiwanaat jab khusyatain se mani³⁸⁰ ke maqar³⁸¹ mein muntaqil hote hain to waha'n par unhe'n ek (1) sayyaal³⁸² maadde ki zaroorat hoti hai jis se unhe'n zinda rehne ke liye ghiza milti hai aur ye maaddah gosht se nikalta hai aur mani ke maqar mein manwi haiwanaat ke paas chala jaata hai. Chunache jinn usi sayyaal maadde ko manvi haiwanaat ke paas jaane se rok deta hai aur jab manvi haiwanaat ko ghiza nahi milti to wo mar jaate hain aur is tarah paidawaari salaahiyat khatam ho jaati hai.

Jin Ki Wajah Se Naa Qaabil-e-Aulad hone Ki Kuch Alamaat

1. Seene ki ghutan, khaas kar asr ke baad se lekar aadhi raat tak.
2. Pareshaan haali.
3. Peeth ki nichlii haddiyo'n mein dard.
4. Neend mein ghabraahat
5. Neend mein khaufnaak khuwaab.

Aurat Ka Baanjh Pan:

Aurat ka baanjh pan bhi do (2) tarah se hota hai. Ek (1) to ye hai ke wo qudrati taur par aulaad janam dene ke qaabil na ho aur doosra ye hai ke wo qudrati taur par to theek ho, lekin rehman³⁸³ mein jinn ki sharaarat ki wajah se wo baanjh ho jaae aur baccha jaanne ke qaabil na ho. Uski sharaarat ki ek(1) shakl to ye hai ke wo uski padawaari salaahiyat kulli taur par khatam karde aur doosri shakl ye hai ke ibtedaai taur par to uske rehman mein hamal theher jaae, lekin chand maah baad wo rehman ki rago'n mein eddh lagaa deta hai, jis se aurat ko khoon aana shuroo ho jaata hai aur uska hamal zaaya ho jaata hai aur Saheehain³⁸⁴ mein Rasool Allah ﷺ ka ye farman maujood hai ke:

Shaitaan Insaan Ki Rago'n Mein Khoon Ki Tarah Gardish Karta Hai.³⁸⁵

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ.

³⁷⁴ T: (أَطِبَّا) Doctor, muaalij, physicians, doctors [Rekhta]

³⁷⁵ T: (مُكَعَّب) 1 Cubic centimeter [RSB]

³⁷⁶ T: Chromosomes [RSB]

³⁷⁷ T: (خُصْيَتَيْنِ) Wo thailiyaan jin mein maadda-e-mutaanasul rehta hai, testicals [Rekhta]

³⁷⁸ T: (مُطْلَوْبَه) Zaroorat ke mutaabiq, as required/desired [RSB]

³⁷⁹ T: (تَنَاسُب) Proportion [RSB]

³⁸⁰ T: (مَنِي) Maadda-e-hayaat, sperm [Rekhta]

³⁸¹ T: (مَقَر) Muqaam, theherne ki jagah, abpde, place [Rekhta]

³⁸² T: (سَيَّال) Behne waala, patla, lachakdaar, fluid, liquid [Rekhta]

³⁸³ T: (رَحْم) Maadah ke shikam mein wo thaili jis mein baccha parwarish paata hai, baccha-daani, uterus [Rekhta]

³⁸⁴ T: Bukhari; Muslim

³⁸⁵ Bukhari: V4 P282; Muslim: V14 P155

Baanjh-pann Ka Ilaaj

1. Jaadu ki pehli qism mein quraani aaayat par mushtamil jo damm zikr kiya gaya hai usey ek (1) cassette mein record kar de'n, jise mareez rozana teen (3) martaba sunta rahe.
2. Subah ke waqt Surah as-Saaffaat ki tilaawat kare ya uski tilaawat sunta rahe.
3. Subah ke waqt Surah al-Ma'arij ki tilaawat kare ya uski tilaawat sunta rahe.
4. Kalonji ke tel³⁸⁶ par ye Surah pade: Surah al-Fatiha, Ayatal Kursi, Surah al-Baqara aur Surah Aale Imran ki aakhri aayaat, Muawwizaat... Us tel ko mareez apne seene, peshani aur peeth ki haddiyo'n par malta rahe.
5. Yehi aayaat-o-surah khaalis shahed³⁸⁷ par bhi padhe'n, jis se mareez subah nahaar mu'n ek (1) chamcha istemaal kare.

Mundarja baala ilaaj mareez kai maheene muslasal karta rahe, In sha Allah shifa naseeb hogi, basharte-ke wo is dauraan Allah ki shariyat ki paabandi kare.

Sur-at-e-Inzaal³⁸⁸

Sur-at-e-Inzaal ek (1) jismani bimaari ke taur par ho to atibba³⁸⁹ uska kai tarah se ilaaj karte hain, masalan.

1. Azoo-e-khaas par marham lagaana.
2. Dauran-e-jimaa kisi doosre maamle mein ghaur-o-fikr karna.
3. Dauran-e-Jimaa riyaaazi ke baaz mushkil sawaalaat hal karna.

Aur agar *sur-at-e-inzaal* jinn ki wajah se ho to uska ilaaj ye hai:

1. Namaz-e-Fajr ke baad 100 martaba ye dua padhe:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Laailaaha Illallhu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu Wahuwa A'ala Kulli Shai-in Qadeer.

2. Sone se pehle Surah al-Mulk ki tilaawat kare ya usey sun le.
3. Rozaana kai baar Ayat al Kursi ko padhe.
4. Mundarja-zel dua'e'n rozaana subah-o-shaam 3-3 martaba padhe:

Main Allah ke (har qoobi se) mukammil kalimaat ki barkat se uski paida ki hui cheezo'n ki shar se uski panaah maangta hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

A'auzubikalimatilla Hittamaati Min Sharrimaa Khalaqa.

Allah ke naam ke saath ke jiske naam ke hote hue asmaan-o-zameen ki koi cheez takleef nahi pohoncha sakti aur wo sunne aur jaanne waala hai.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ.

Bismillahillazi Laa Yazurru Ma-a'asmihee Shaiun Fil Arzi Walaa Fissamaai Wahuwas Sameeul Aleem

Main Allah Ta'ala ke (har khoobi se) mukammil kalimaat ki barkat se iski paida ki huee cheezo'n ke shar se iski panah maa'ngta hu'n.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

³⁸⁶ T: (تیل) Oil [RSB]

³⁸⁷ T: Honey [RSB]

³⁸⁸ T: (سُرْعَتِ انزال) Ise aam bol-chaal mein sar-at anzaal kehte hain, English mein ise premature ejaculation kaha jaata hai [RSB]

³⁸⁹ T: (أطباء) Doctor, muaalij, physicians, doctors [Rekhta]

Mundarja baala ilaaj kam-az-kam teen (3) maah tak jaari rakhna chaahiye.

Jaadu Se Bachne Ke Liye Ehteyaati Tadaabeer

Ye baat har ek (1) ko maaloom hai ke bandish-e-jimaa ka jaadu umooman naujawaano'n par kiya jaata hai jab wo shaadi karne ka irada kar rahe hote hain. Khaas kar us waqt jab wo aise muaashara mein rihaaesh-pazeer ho'n jis mein badd-bakht jaadugaro'n ki kasrat ho. Aise mein ek (1) sawal paida hota hai kya dulha dulhan jaadu se bachne ke liye qila-band nahi ho sakte? Taake agar unpar jaadu kiya jaae to wo uske asar se mehfooz rahe'n?

Is ahem sawal ka jawab ye hai ke, haa'n asia ho sakta hai. Aur abhi ham usse bachne ke liye chand zaroori ehtiyaati iqdamaat zikr kare'nge. Lekin usse pehle ek (1) qissa padh lejiye:

Ek (1) naujawaan jo shariyat-e-ilaahi ka paaband tha, apni basti aur gird-o-nawaah mein logo'n ko tauheed-e-khaalis ki taraf bulaata tha, da'awat-e-ilallah ka fariza sar-anjaam dene ke saath-saath logo'n ko jaadugaro'n ke paas jaane se daraata tha aur unhe'n waazeh taur par aagaah kiya karta tha ke jaadu kufr hai aur jaadugar ek (1) naapaak insaan aur Allah aur uske Rasool ﷺ ka dushman hota hai.

Uski basti mein 1 mash-hoor jaadugar rihaaesh-pazeer tha aur jab bhi koi naujawan shaadi karne ka irada karta, us jaadugar ke paas jaata aur usse kehta: "Main falaa'n din shadi karne waala hu'n aur tumhara koi mutaalaba ho to bataao". Chunache jaadugar usse badi raqam ka mutaalaba karta, jisey wo naujawan baghair kisi taraddud³⁹⁰ ke adaa kar deta aur agar wo us raqm ki adaagi nahi karta to jaadugar bandish-e-jimaa ka us par jaadu kar deta. Nateejatan wo apni biwi ke qareeb jaane ke qaabil na rehta aur apne oopar kiye gae jaadu ke ilaaj ke liye usey phir us jaadugar ke paas aana padta aur is baar usey pehle se kai guna ziyaada raqam adaa karna padti.

Us nek naujawaan ne us jaadugar ke khilaaf elaan-e-jang kar rakha tha. Har khaas-o-aam majlis mein aur har mimbar par uska naam lekar usey ruswaa karta tha aur logo'n ko uske paas jane se manaa karta tha. Abhi us naujawaan ne shadi nahi ki thee aur log uski shadi ke din ka intezaar kar rahe the, taake ye dekh sake'n ke jaadugar usse kya salook karta hai aur kya ye naujawaan jaadugar se apne aapko mehfooz rakh paaega ya nahi?

Naujawan ne shadi ka program banaaliya aur usse kuch din pehle mere paas aaya aur pura qissa mujhe bataate hue kehne lagaa: "Jaadugar mujhe dhamkiya'n de raha hai aur log bhi is intezaar mein hai ke ab ghalba kiska hoga? To kya aap jaadu se bachne ke liye mujhe kuch ehteyaati iqdamaat ke baare mein agaah kare'nge? Aur ye yaad rahe ke jaadugar apne taur par jo kuch kar sakta hai, karega kyou'nke maine logo'n ke saamne uski bohut tauheen ki hai".

Maine naujawaan se kaha: "Haa'n, main aapki is silsile mein madad kar sakta hu'n lekin uski ek (1) shart hai".

Naujawan ne poocha: "Wo kya hai?"

Maine kaha: "Tum jaadugar ke paas ye paighaam bhejdo ke falaa'n din shaadi karne waale ho aur challenge karo ke wo aur uske madadgaar jaadugar jo kuch kar sakte ho'n, kar le'n aur logo'n ko bhi bataado ke tumne usey challenge kar rakha hai".

Naujawan ne mutaradid³⁹¹ ho kar poocha: "Aap jo kuch keh rahe hain, kya aapko uspar yaqeen hai?"

Maine kaha: "Haa'n, mujhe yaqeen hai ke hamesha momino'n ko ghalba haasil hota hai aur jaraaim-pesha log zaleel-o-khuwaar ho jate hain".

Phir maine usey ehteyaati iqdamaat se agaah kiya aur wo chala gaya aur basti mein pohonchte hi usne jaadugar ko challenge kar diya ke wo uski shaadi ke mauqe par jo kuch kar sakta hai, kar guzre. Log bhi shiddat se uski shaadi ke din ka intezaar karne lag gae. Naujawan ne meri hidayaat ke mutaabiq ehteyaati iqdamaat kar liye aur nateeja ye nikla ke uski shaadi ho gai aur usne apni biwi se sohbat bhi karli aur jaadugar ka jaadu be-asar ho kar reh gaya, log hairan ho gae, us naujawaan ko izzat mil gai aur jaadugar ka rob-o-dab-dabaa khaak mein mil gaya. Alhamdulillah

³⁹⁰ T: (تَرَدُّد) Inkaar, radd, hesitation [Rekhta]

³⁹¹ T: (مُتَرَدِّد) Fikar-mand, paresan, anxious, perplexed [Rekhta]

Wo ehtiyaati iqdamaat darj-e-zel hain:

Ajwa Khajoor:

Madina munawwara ki Ajwa khajoor ke saat (7) daane subah nahaar mu'n khaale'n. Agar Madina Munawwara ki ajwa khajoor na mile to kisi bhi shaher ki ajwa khajoor istemaal kar sakte hain, hadees mein aata hai: *"Jo shaqas ajwa khajoor ke 7 daane subah ke waqt khaaleta hai, usey zeher aur jaadu ki wajah se koi nuqsan nahi poho'nchega"*.³⁹²

Wazoo:

Doosri ehtiyaati tadbeer wazoo hai, kyou'nke baa-wazoo musalman par jaadu asar-andaaz nahi ho sakta aur wo farishto'n ki hifaazat mein raat guzaarta hai. Ek (1) farishta uske saath rehta hai aur wo jab bhi karwat badalta hai farishta uske haq mein dua karte hue kehta hai: *"Aye Allah! Apne is bande ko moaaf karde kyou'nke usne tahaarat ki haalat mein raaz guzaari hai"*.³⁹³

Bajamaat Namaaz Ki Paabandi:

Jamaat ke saath namaz padhne ki paabandi ki wajah se insaan shaitaan se mehfooz ho jaata hai aur is silsile mein susti baratne ki wajah se shaitaan us par ghaalib aajaata hai aur jab wo ghaalib aajaata hai to us mein daakhil ho sakta hai aur uspar jaadu bhi kar sakta hai. Rasool Allah ﷺ ka farman hai: *"Kisi basti mein jab teen (3) aadmi maujood ho'n aur wo baa-jamaat namaz ada na kare'n to shaitaan unpar ghaalib aajaata hai, so tum jamaat ke saath raha karo, kyou'nke bhediya usi bakri ko shikaar karta hai jo rewad se alag ho jaati hai"*.³⁹⁴

Qiyaamul Lail:

Jo shakhs jaadu ke asar se bachne ke liye qila-band hona chaahye, usey qiyaam-ul-lail zaroor karna chaahiye, kyou'nke us mein kotaahi karke insaan khud-ba-khud apne oopar shaitaan ko musallat kar leta hai aur uske musallat hone ki soorat mein uske liye jaadu ka raasta hamwaar ho jaata hai. Hazrat Ibne Masood ؓ kehte hain ke Rasool Allah ﷺ ke paas ek (1) aise shakhs ka zikr kiya gaya jo subah hone tak soya rehta hai aur qiyaam-ul-lail ke liye bedaar nahi hota, to Aap ﷺ ne farmaya: *"Uske kaano'n mein shaitaan peshaab kar jaata hai"*.³⁹⁵

Aur Hazrat Ibne Umar ؓ kehte hain: *"Jo shakhs witr padhe baghair subah karta hai, uske sar par 70 haath lambi rassi ka bojh padh jaata hai"*.³⁹⁶

Baitul Khulaa Mein Jaate Hue Uski Dua Padhna:

Naapaak jagah par shaitaano'n ka ghar aur thikaana hota hai. Is liye us mein kisi musalman ki maujoodgi ko shaitaan ghanimat tasawwur karte hain. Mujhe khud ek (1) shaitaan jinn ne bataaya tha ke: *"Wo ek (1) shakhs mein daakhil hojaane mein kaamyaab ho gaya tha jab usne baitul khula mein jaate hue dukhool-e-khulaa ki dua nahi padhi thee"*.

Aur ek (1) jinn ne bataaya tha ke: *"Allah Ta'ala ne tumhe'n ek (1) taaqatwar aslahaa ataa kiya hai, jiske zariya tum hamaara khatima kar sakte ho"*. Maine kaha: *"Wo kya hai?"* To usne jawaaban kaha ke: *"Wo masnoon azkaar hain"*. Aur Rasool Allah ﷺ se ye saabit hai ke Aap ﷺ baitul khulaa mein jaate hue ye dua padha karte the:

Aye Allah! main khabees jinno'n aur jinnyo'n se teri panaah
caahta hu'n.³⁹⁷

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Allahumma Inni A'azubika Minal Khubusi Wal Khabaais

Namaz Shuroo Karte Waqt Shaitaan Se Allah Ta'ala Ki Panaah Talab Karna:

Hazrat Jubair bin Mut-im kehte hain ke unho'n ne Rasool Allah ﷺ ko namaz ke shuroo mein ye dua padhte hue dekha:

³⁹² Bukhari: V10 P249 Kitab ut Tibb Baab ad Dawaa bil
Ajwa lis Sihirr

³⁹³ Imam Tabraani ne Al Ausat mein; Imam Munziri ne At
Targheeb: V2 P13 mein iski sanad ko accha kaha hai.

³⁹⁴ Bukhari: V3 P34; Muslim: V6 P63 (Nawavi)

³⁹⁵ Saheeh Abu Dawood: H556

³⁹⁶ Fath-ul-Baari: V3 P25; aur iski sanad ko Haafiz Ibne
Hajar ne accha qarar diya hai.

³⁹⁷ Bukhari: V1 P292; Muslim: V4 P70 (Nawavi)

Allah sabse badaa hai aur bohot hi badaa hai, Allah ki bohot si taareefe'n hain aur subah-o-shaam uske liye paakeezgi hai.

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Allahu Akbar Kabeera, Walhamdu lillahi Kaseera, wa Subhaanallahi Bukratau'n Wa Aseela. (3 times)

Main Allah ki panaah caahta hu'n shaitaan mardood se uski phoonk aur thook aur waswase se.³⁹⁸

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ نَفْخِهِ وَنَفْثِهِ وَهَمَزِهِ

A'auzu Billahi Minash Shaitaanir Rajeem Min Nafqihee Wa Nafsihi Wa Hamzihee.

Shaadi Ke Baad Apni Biwi Ki Peshani Par Dayaa'n Haath Rakh Kar Ye Dua Padhe'n:

Aye Allah! Main tujhse iski khair ka sawaal karta hu'n aur us khair ka bhi jo toone iski fitrat (tabiyyat) mein rakhi hai aur iske shar se teri panaah caahta hu'n aur us shar se jo toone iski fitrat mein rakhi hai.³⁹⁹

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

Allahumma Inni As Aluka Khairaha Wa Khaira Ma Jabiltaha A'alaihi, Wa A'auzu Bika Min Sharraha Wa Sharra Ma Jabaltaha A'alaihi.

Azwaaji Zindagi Ka Aghaaz Namaz Ke Saath Kiya Jaae:

Hazrat Abdullah bin Masood ؓ kehte hain ke shaadi ke baad aap jab apni biwi ke paas jaae'n to usey kahe'n ke wo aapke peeche do (2) rakat namaz adaa kare, phir aap ye dua padhe'n:

Aye Allah! Mere ghar waalo'n ke liye mujh mein aur mere liye mere ghar waalo'n mein barkat rakh de. Aye Allah! Jab tak tu hame'n jamaa rakhe kair par jamaa rakh aur jab judaa kare to khair par judaa farma.⁴⁰⁰

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي، وَبَارِكْ لَهُمْ فِيَّ، اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا جَمَعْتَ بَيْنِي، وَفَرِّقْ بَيْنَنَا إِذَا فَرَّقْتَ إِلَى الْخَيْرِ

Allahumma Baarikli Fee Ahli Wa Baarik Lahum Fiyallahummajma'a Baina-naa Maa Jama'ata Bikahirin Wa Farraq Baina-na Izaa Farraqta Ilaal Khair.

Wagt-e-Jimaa Ehtiyaati Tadbeer:

Rasool Allah ﷺ ka farman ha: "Tum mein se koi bhi jab apni biwi se jimaa karna chaahne to ye dua padhe:"

Allah ke naam ke saath, aye Allah hame'n shaitaan se bachaa aur jo cheez tu hame'n ataa farmaae usey bhi shaitaan se bachaa.

بِسْمِ اللَّهِ اللَّهُمَّ جَبِّبْنَا الشَّيْطَانَ وَجَبِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Bismillahi Allahumma Jannabnash Shaitaana Wa Jannabis Shaitaana Ma Razaqtanaa

Agar us jimaa ke baad unhe'n baccha diya jaata hai to shaitaan usey nuqsan nahi pohoncha sakta.⁴⁰¹

Aur Mujhe ek (1) jinn ne tauba karne aur musalman hone ke baad bataaya tha ke wo tauba se pehle mareez ke saath shareek ho jaata tha jab wo apni biwi se jimaa karta tha, kyou'nke wo ye dua nahi padhta tha. So ye dua bohot badaa khazaana hai, jiski qeemat hame'n maaloom nahi hai.

Sone Se Pehle Ke Amaal:

Sone se pehle wazu karle'n, phir Ayatal Kursi padh le'n aur Allah ko yaad karte karte so jaae'n. Hadees mein aata hai ke ek (1) shaitaan ne Hazrat Abu Huraire ؓ se kaha tha: "Jo shakhs sone se pehle Ayatal Kursi padh leta hai, subah hone tak ek (1)

³⁹⁸ Abu Dawood: Saheeh Al Kalam ut Taiyyib: 55 (sanad saheeh)

³⁹⁹ Abu Dawood: Saheeh Al Kalam ut Taiyyib: 155 (sanad hasan)

⁴⁰⁰ Tabrani, Albani ne iski sanad ko saheeh qaraar diya hai.

⁴⁰¹ Bukhari: V1 P291; Muslim

farishta uski hifaazat karta rehta hai aur shaitaan uske qareeb nahi aasakta". Ye baat jab Abu Huraira ؓ ne Rasool Allah ﷺ ko bataai to Aap ﷺ ne farmaya: "Usne sach kaha hai, halaa'nke wo jhoota hai".⁴⁰²

Namaz-e-Fajr Ke Baad:

Ye dua padhe'n:

Koi maabood-e-barhaq nahi hai siwaae Allah akele ke. Uska koi shareek-o-saajhi nahi. Usi ke liye baadshahat hai, aur usi ke liye hai har tarah ki taareef, wohi zinda karta aur wohi maarta hai, aur wo har cheez par qudrat rakhta hai.⁴⁰³

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Laaailaaha Illallhu Wahdahu Laa Shareeka Lahu, Lahul Mulku wa Lahul Hamdu Wahuwa A'ala Kulli Shai-in Qadeer (100 times).

Aur hadees mein aata hai ke Rasool Allah ﷺ ne farmaya: "Jo shakhs bhi ye dua 100 martaba subah ke waqt padh leta hai usey 10 ghulaam azaad karne ka sawaab milta hai uske liye 100 nekiyan likh di jaati hain, usse 100 buraaiyan mitaa di jaati hain aur shaam hone tak wo shaitaan se mehfooz rehta hai".⁴⁰⁴

Masjid Mein Daakhil Hote Waqt Ye Dua Padhe'n:

Main shaitaan mardood se azmat waale Allah ki, uske karim chehre aur uski qadeem sultanat ki panah maangta hoo'n.⁴⁰⁵

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'auzubillahil A'azeem wa Biwajhil Kareem wa Sultaanil Qadeem Minash Shaitaanir Rajeem

Aur hadees mein aata hai ke Rasool Allah ﷺ ne farmaya: "Jo aadmi ye dua padh leta hai shaitaan uske mutalliq kehta hai: Ye aaj ke din mujh se mehfooz hogaya".⁴⁰⁶

Subah-o-Shaam 3 Martaba Ye Dua Padhe'n:

Allah ke naam ke saath ke jiske naam ke hote hue asmaan-o-zameen ki koi cheez takleef nahi poh'ncha sakti aur wo sunne aur jaanne waala hai.⁴⁰⁷

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillahillazi Laa Yazurro Ma-a'a Ismihee Shai-un Fil Arzi Walaa Fis-Samaai Wa Huwas Sameeul Aleem

Ghar Se Nikalte Hue Ye Dua Padhe'n:

(Main is ghar se) Allah ke naam ke saath nikal raha hoo'n) maine Allah par bharosa kiya aur gunah se bachne ki himmat hai na neki karne ki taaqat magar Allah hi ki taufeeq se.⁴⁰⁸

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillahi Tawakkaltu A'alallahi Laa Haula Walaa Quwwata Illa Billahi

Kyou'nke ye dua padhne se aapko ye khushkhabri (Allah ki taraf se) milti hai. "Ye dua tujhe kaafi hai, tujhe bachaa liya gaya hai aur tujhe seedha raasta dikha diya gay hai aur shaitaan tujhse door hogaya hai aur wo doosre shaitaan se kehta hai: Tu us

⁴⁰² Bukhari: V4 P487

⁴⁰³ Tirmizi: H3468

⁴⁰⁴ Bukhari: V6 P 338; Muslim: V17 P17 (Nawavi)

⁴⁰⁵ Abu Dawood: H465; Tirmizi: H314; Ibne Majah: H771-772

⁴⁰⁶ Abdu Dawood: V1 P127; Al Azkaar lil Nawavi: 26; Al Kalam ut Taiyyib lil Alban (Takhreej): 47 mein isey saheeh qarar diya hai.

⁴⁰⁷ Tirmizi: V5 P133 (Hasan Ghareeb Saheeh)

⁴⁰⁸ Abu Dawood: V4 P325; Tirmizi: V5 P154 (Hasan Saheeh) Problem in references from here check again

aadmi par kaise ghalba haasil kar sakta hai jabke usey hiaayat de di gae hai aur uski hifaazt kardi gai hai aur usey bachaa liya gaya hai”.⁴⁰⁹

Subah-o-Shaam Ye Dua Padha Kare’n:

Main Allah Ta’ala ke (har khoobi se) mukammil kalimaat ki barkat se uski paida ki huee cheezo’n ke shar se uski panah maa’ngta hu’n.⁴¹⁰

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A’auzu Bi Kalimaatil laahit Taam-maati Min Sharri Maa Khalaqa

Ye hain wo ehtiyaati iqdamaat jinhe’n ikhteyar karke insaan har qism ke jaadu se umooman aur bandish-e-jimaa ke jaadu se khusoosan qila-band ho sakta hai. Basharte-ke wo mukhlis ho aur is ilaaj par usko yaqeen-e-kaamil haasil ho.

Bandish-e-Jima’a Waale Jaadu Ke Ilaaj Ka Amali Namoonah

Aise kai cases ka meine ilaaj kiya hai aur kai namoone maujood hain. Lekin khauf-e-tawaalat ki binaa par sirf 1 namoona-e-ilaaj zikr karta hu’n:

Ek (1) naujawan apne ek (1) bhai ko lekar mere paas aaya jisne ek (1) hafta pehle shadi ki thee. Lekin wo apni biwi ke qareeb nahi jaasaka tha. Is silsile mein wo mutadid kaahino’n aur nujoomiyo’n ke paas gaya lekin usey koi faaeda na hua. Mujhe jab maaloom hua ke wo unke chakkar kaat chuka hai to maine usey sacchi tauba karne ki talqeen ki aur ye ke wo unhe’n ghalt tasawwur kare taa-ke uske eteqaad ki tasheeh ho aur phir qurani ilaaj uske liye nafa bakhsh ho. Khud usne bhi mujhe bataaya ke wo jab unke paas baar baar gaya to usey unke fraud, jhoot aur unki kamzori-o-bebasi ka yaqeen ho gaya.

Maine uspar dam kiya aur uske rishtedaaro’n se sabz beri ke 7 patte talab kiye, lekin unhe’n ye patte dastiyaab na hue to maine unhe’n kafoor ke darakht ke 7 patte diye. Jinhe’n unho’n ne 2 pattharo’n ke darmiyaan bareek pees diya. Phir maine unhe’n paani mein daal diya aur uspar Muawwazaat aur Ayatal Kursi ki tilaawat ki. Maine usey ye paani peene aur usse ghusl karne ka hukm diya. Chunache uspar kiya gaya jaadu toot gaya aur wo apni biwi ke qareeb jaane ke qaabil ho gaya. *Wal Hamdulillah*

Bandish-e-Jima’a Waala Jaadu, Paagal-pann Mein Tabdeel Hogaya

Ek (1) naujawaan shaadi se pehle dimaghi taur par bilkul durust aur bada samjhdaar tha, lekin joohi usne shaadi ki, pehle wo apni biwi ke qareeb jaane se aajiz tha, phir wo paagal ho gaya. In dino’n aise waqeaat ba-kasrat ho rahe hain ke jaadu ki wajah se mareez paagal ho jaata hai aur asal jaadu junoon mein tabdeel ho jata hai. Aisa sirf jaadugaro’n ki jaadu ke funn se jahaalat ke natije mein hota hai.

Iski ek (1) misaal pehle bhi ham zikr kar chuke hain ke ek (1) aurat ne jaadugar se mutaalaba kiya ke wo uske khavind par jaadu karde taake wo sirf usse mohabbat aur baaqi aurato’n se nafarat kare, chunache usne jaadu kar diya aur natija ye nikla ke wo tamaam aurato’n ko hatta ke apni biwi ko bhi naapasand karne lagaa. Balke usne usey bhi talaash de daali. Wo aurat bhaagi-bhaagi phir usi jaadugar ki talaash mein nikli taake usse wo jaadu ko todne ka mutaalaba kar sakey. Lekin wo us waqt kaf-e-afsoos malti reh gae, jab usey maaloom hua ke wo jaadugar mar chuka hai. Behrehaal wo naujawan jab paagal ho gaya to maine uspar dam kiya aur usey beri ke patto’n waale paani ko peene aur usse ghusl karne ki talqeen ki. Alhamdulillah wo sehatiyaab hogaya aur apni biwi ke qareeb jane ke qaabil ho gaya.

⁴⁰⁹ Abu Dawood: V4 P325; Tirmizi: V5 P154 (Hasan Saheeh)

⁴¹⁰ Muslim: V17 P32 (Nawawi)

Aathwaa'n Hissa: Nazr-e-Badd Ka Ilaaj

Nazr-e-Badd ki Taaseer Par Quraani Dalaael

Surah Yusuf⁴¹¹ ki aaayat 67, 68 ka tarjuma mulaahaza kare'n:

Aur (Yaqoob ﷺ) Ne Kaha Aye Mere Baccho'n! Tum Sab Ek (1) Darwaze Se Na Jaana, Balke Kai Judaa-judaa Darwaazo'n Mein Se Daakhil Hona. Main Allah Ki Taraf Se Aane Waali Cheez Ko Tum Se Taal Nahi Sakta. Hukum Sirf Allah Hi Ka Chalta Hai, Mera Kaamil Bharosa Usi Par Hai Aur Har Ek (1) Bharosa Karne Waale Ko Usi Par Bharosa Karna Chahiye Aur Jab Wo Unhee'n Raasto'n Se Jinka Hukum Unke Waalid Ne Unhe'n Diya Tha, Gae, Kuch Na Tha Ke Allah Ne Jo Baat Muqarrar Kar Rakha Hai, Wo Usse Unhe'n Zaraa Bhi Bachaale, Magar (Yaqoob ﷺ) Ke Dil Mein Ek (1) Khayaal Paida Hua Jise Unho'n Ne Poora Kar Liya, Bilaa-shubaa Wo Hamaare Sikhlaae Hue Ilm Ke Aalim The, Lekin Aksar Log Nahi Jaante.⁴¹²

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ۚ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا ۚ وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Hafiz Ibne Kaseer رحمه الله in dono aaayat ki tafseer karte hue likhte hain: "Allah Ta'ala (Yaqoob ﷺ) ke baare mein bataa raha hai ke unho'n ne jab "Bin Yameen" samet apne beto'n ko misr jaane ke liye tayyar kiya to unhe'n talqeen ki ke wo sab ke sab ek (1) darwaze se daakhil hone ke bajaae mukhtalif darwazo'n se daakhil ho'n, kyou'nke unhe'n jis tarah ke Ibne Abbas رحمه الله, Mohammad bin Kaab, Mujahid, Zahaack, Qataada aur Saadi رحمه الله waghairahum ka kehna hai is baat ka khadsha tha ke choo'nke unke bete khoobsurat hain, kahee'n nazr-e-badd ka shikaar na ho jaae'n aur nazr ka lag jaana haq hai".⁴¹³

Farmaan-e-Ilaahi hai:

Aur Qareeb Hai Ke Kaafir Apni Tez Nigaaho'n Se Aapko Phisla De'n, Jab Kabhi Quran Sunte Hain Aur Kehte Hain, Ye To Zaroor Deewana Hai.⁴¹⁴

إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

Yaane agar Allah Ta'ala (ki taraf se) aapke liye Allah ki hifaaazat-o-himaayat na hoti to in kaafiro'n ki haasidaana nazro'n se aap nazr-e-badd ka shikaar ho jaate aur ye is baat ki daleel hai ke nazr ka lag jaana aur uska doosro'n par (Allah ke hukum se) asar-andaaz hona haq hai. Jaisa ke mutaddid ahadees se bhi saabit hai.⁴¹⁵

Nazr-e-Badd Ke Muassar Hone Par Hadees-e-Nabawi ﷺ Se Chand Dalaael

Nazr-e-Badd ke baare mein Rasool Allah ﷺ ke faraameen ka tarjuma mulaahaza kare'n:

1. "Nazr-e-Badd ka lag jaana haq hai".⁴¹⁶
2. "Nazr-e-Badd se Allah ki panaah talab kiya karo, kyou'nke Nazr-e-Badd ka lagna haq hai".⁴¹⁷

⁴¹¹ Urdu pdf mein typing karte hue ghalati se Surah Yusuf ki jagah Surah al-Kahaf type ho gaya tha, jiski maine tasheeh kar di hai [RSB]

⁴¹² Surah Yusuf: 67-68

⁴¹³ Tafseer Ibne Kaseer: V2 P485

⁴¹⁴ Surah al-Qalam: 51

⁴¹⁵ Tafseer Ibne Kaseer: V4 P410

⁴¹⁶ Bukhari: V10 P213; Muslim: V14 P170 (Nawawi)

⁴¹⁷ Ibne Majah: H3508; Saheeh al Jaame: 938; Silsila al Ahadees us Saheeha: H737

3. "Nazr-e-Badd haq hai aur agar taqdeer se koi cheez sabqat⁴¹⁸ le jaa sakti hoti wo nazr-e-badd hai aur jab tum mein se kisi ek (1) se ghushl karne ka mutaalba kiya jaae (taake ghushl ke paani se wo shakhs ghushl kar sakey jise tumhari nazr-e-badd lag gai ho) to ghushl kar liya karo."⁴¹⁹
4. Asma ؓ bin Umais ne Aap ؐ se guzaarish ki ke: "Banu Jaafar ko nazr-e-badd lag jaati hai to kya wo in par damm kar sakti hain?"
Aap ؐ ne farmaya: "Haa'n aur agar taqdeer se koi cheez sabqat le jaane waali hoti to wo nazr-e-badd hai".⁴²⁰
5. "Beshak Nazr-e-Badd insaan par asar andaz hoti hai, hatta ke wo agar 1 oonchi jagah par ho to Nazr-e-Badd ki wajah se neeche gir sakta hai".⁴²¹
6. "Nazr-e-Badd ka lagna haq hai, aur insaan ko oonche pahaad se neeche giraa sakti hai".⁴²²
7. "Nazr-e-Badd insaan ko maut tak aur oont ko haandi se poh'ncha deti hai".⁴²³
8. "Allah ki qazaa-o-taqdeer ke baad sab se ziyaada nazr-e-badd ki wajah se meri ummat mein amwaat ho'ngi".⁴²⁴
9. Hazrat Ayesha siddiqah ؓ kehti hain ke Rasool Allah ؐ nazr-e-badd ki wajah se damm karne ka hukum dete the.⁴²⁵
10. Hazrat Anas ؓ kehte hain ke Aap ؐ ne nazr-e-badd aur bicchu waghaira ke dasne se, aur pillu⁴²⁶ mein phodo'n se damm karne ki ijaazat di hai.⁴²⁷
11. Hazrat Umme Salama ؓ se riwayat hai ke Aap ؐ ne ek (1) ladki ke chehre par kaala ya peele rang ka nishan dekha to Aap ؐ ne farmaya: "Ise nazr-e-badd lag gae hai, us par damm karo".⁴²⁸
12. Hazrat Jabir ؓ kehte hain ke Aap ؐ ne Aale Hazm ko saa'np ke dasne ki wajah se damm karne ki rukhsat di aur Aap ؐ ne Asma bin Umais ؓ se poocha: "Kya wajah hai ke mere bhatije kamzor hain, kya faqr-o-faaqe ka shikaar hain?".
Unho'n ne kaha: "Nahi, balke unhe'n nazr-e-badd bohot jaldi lag jaati hai".
To Aap ؐ ne farmaya: "Un par damm kiya karo".⁴²⁹

Nazr-e-Badd Ki Haqeeqat Ke Baare Mein Ulama Ke Aqwaal

Hafiz Ibne Kaseer ؒ: Nazr-e-Badd ka Allah ke hukum se lagna aur asar andaaz hona haq hai.⁴³⁰

Hafiz Ibne Hajar ؒ: Nazr-e-Badd ki haqeeqat kuch you'n hai ke 1 khabees ut Tabe'⁴³¹ insaan apni haasidaana nazar jis shakhs par daale to usey nuqsan pohonche.⁴³²

Imam Ibne Atheer ؒ: Kaha jaata hai ke falaa'n aadmi ko nazr lag gai hai, to ye us waqt hota hai jab dushman ya hasad karne waala insaan uski taraf dekhe aur uski nazre'n uspar asar-andaaz ho jaae'n aur wo unki wajah se bimaar padh jaae.⁴³³

Hafiz ibne Qaiyyim ؒ: "Kuch kam-ilm logo'n ne nazr-e-badd ki taaseer ko baatil qaraar diya hai aur unka kehna hai ke ye to mahez wahem-parasti⁴³⁴ hai aur uski koi haqeeqat nahi hai. Lekin haqeeqat ye hai ke ye log sab se ziyaada jaahil, aur arwaah ki sifaat aur unki taaseer se nawaaqif hain aur unki aqalo'n par parda padaa hua hai, jabke tamaam ummato'n ke uqalaa'⁴³⁵

⁴¹⁸ T: (سَبَقَتْ) Aage nikal jaana, suprasing, taking the lead [Rekhta]

⁴¹⁹ Muslim: Kitab us Salam: V14 P170 (Nawavi)

⁴²⁰ Musnad Ahmad: V6 P438; Tirmizi: H2059 (Hasan Saheeh); Ibne Majah: H3501; Saheeh al Jaame: H5286

⁴²¹ Saheeh al Jaame: H1681; Sisila Ahadees us Saheeha: H889

⁴²² Sisila Ahadees us Saheeha: H1250

⁴²³ Saheeh al Jaame: H4144; Sisila Ahadees us Saheeha: H1249

⁴²⁴ Saheeh al Jaame: H1206; Sisila Ahadees us Saheeha: H747

⁴²⁵ Bukhari: V10 P170; Muslim: H2195

⁴²⁶ T: Urdu pdf mein sirf (پلو) likha hai, iska mafhoom mujhe nahi mila [RSB]

⁴²⁷ Muslim: H2196

⁴²⁸ Bukhari: V10 P171; Muslim: H2197

⁴²⁹ Muslim: H2198

⁴³⁰ Tafseer Ibne Kaseer: V10 P410

⁴³¹ T: (خَبِيثُ الطَّبَعِ) Naapaak, najis, paleed tabiyyat ka insaan [RSB]

⁴³² Fath-ul-Baari: V10 P200

⁴³³ Al Bidaaya wan Nihaaya: V3 P332

⁴³⁴ T: (وَيْهَمُ بِرُسْتَى) Ghair-haqiqi baato'n par yaqeen rakhne ki haalat ya kaifiyat [Rekhta]

⁴³⁵ T: (عُقَلَاءُ) Aqal waale, aqalmand log, wise men [Rekhta]

bawajood ikhtelaf-e-mazhab ke nazr-e-badd se inkaar nahi karte, agarche nazr-e-nadd ke sabab aur uski jihat-e-taaseer ke silsile mein un mein ikhtelaf maujood hai”.

Phir kehte hain: “Aur is mein koi shak nahi ke Allah Ta’ala ne jismo’n aur rooho’n mein mukhtalif taaqate’n aur tabiyyate’n paida kardi hain aur un mein kai khawaas aur asar-andaaz hone waali mutaadid kaifiyyaat wadeeat⁴³⁶ ki hain aur kisi aqalmand ke liye mumkin nahi ke wo jismo’n mein rooho’n ki taaseer se inkaar kare. Kyou’nke ye cheez khud dekhi aur mehsoos ki jaa sakti hai aur aap dekh sakte hain ke ek (1) shakhs ka chehra us waqt intehaai surkh ho jaata hai jab usko wo insaan dekhta hai jiska wo ehteraam karta aur usse sharmaata ho aur us waqt peela padh jaata hai jab uski taraf ek (1) aisa aadmi dekhta hai jis se wo darta ho, aur logo’n ne aise kai ashkhaas dekhe hain jo mahez kisi ke dekhne ki wajah se kamzor padh jaate hain to ye sab kuch rooho’n ki taaseer ke zariye hota hai aur choo’nke uska taalluq nazar se hota hai is liye nazr-e-badd ki nisbat aankh ki nazar ki taraf ki jaati hai, halaa’nke aankh ki nazar kuch nahi karti, ye to rooh ki taaseer hoti hai”.

“Aur roohe’n apni tabiyyato’n, taaqato’n, kaifiyato’n aur apne khawaas ke etebaaraat se mukhtalif hoti hain. So hasad karne waale insaan ki rooh waazeh taur par us shakhs ko aziyyat pohonchaati hai jisse hasad kiya jaata hai, yehi wajah hai ke Allah Ta’ala ne haasid ke shar se panaah talab karne ka hukum diya hai, to haasid ki taaseer ek (1) aisi cheez hai jis se wohi shakhs inkaar kar sakta hai jo haqeeqat-e-insaaniiyat se kharij ho”.

“Aur nazr-e-badd buniyadi taur par is tarah lag jaati hai ke hasad karne waala naapaak nafs jab naapaak kaifiyat ikhteyar karke kisi ke saamne aata hai to us mein us naapaak kaifiyat ka asar ho jaata hai aur kabhi aapas ke milaap ki wajah se hota hai aur kabhi aamne saamne aane ki wajah se aur kabhi dekhne ki wajah se aur kabhi us shakhs ki taraf rooh ki tawajjoh se aur kabhi chand dua’o’n aur damm waghaira ke padhne se aur kabhi mahez wahem-o-gumaan se ho jaata hai”.

Aur jis shakhs ki nazar lagti hai uski taaseer dekhne par mauqoof⁴³⁷ nahi hoti balke andhe ko kisi cheez ka wasf⁴³⁸ bayan kar diya jaae to uske nafs mein agar haasidaana jazbaat paida ho jaae’n to uska asar bhi ho sakta hai aur bohut saare aise log jinki nazar asar andaz hoti hai, mahez wasf ke saath baghair dekhe, unki nazar lag jaati hai. Aur ye wo teer hote hain jo nazar lagaane waale insaan ke nafs se nikalte hain, kabhi nishaane par jaa lagte hain aur kabhi unka nishaana khataa ho jaata hai. Jis shakhs ki taraf ye teer mutawajje⁴³⁹ hote hain, agar usne unse aur nazr-e-badd se bachne ke liye ehtiyaati tadaabeer ikhteyar kar rakhi hain to wo teer nishaane se khataa ho jaate hain aur kabhi kabhaar khud hasad karne waale insaan ko bhi jaa lagte hain.

Khulaasa-e-kalaam ye hai ke nazr-e-badd 3 maraahil⁴⁴⁰ se guzar kar kisi par asar-andaaz hoti hai, sab se pehle dekhne waale shakhs mein kisi cheez ke mutaalliq hairat paida hoti hai, phir uske naapaak nafs mein haasidaana jazbaat paida hote hain aur phir un haasidaana jazbaat ka zaher nazar ke zariye muntaqil ho jaata hai.⁴⁴¹

Nazr-e-Badd aur Hasad Mein Farq⁴⁴²

Har nazar lagaane waala shakhs haasid hota hai aur har haasid nazar lagaane wala nahi hota, isi liye Allah Ta’ala ne Surah al-Falaq mein haasid ke shar se panaah talab karne ka hukum diya hai. So koi bhi musalman jab haasid se panah talab karega to us mein nazar lagaane wala insaan bhi khud bakhud ajaaga, aur ye Quran-e-Majeed ki balaaghat⁴⁴³, shumooliyat⁴⁴⁴ aur Jaameiyat⁴⁴⁵ hai.

Hasad, bughz⁴⁴⁶ aur keena ki wajah se hota hai aur us mein ye khwahish paai jaati hai ke jo nemat doosre insaan ko milee hui wo usse chin jaae aur haasid ko mil jaae, jabke nazr-e-badd ka sabab hairat, pasandeedi aur kisi cheez ko badaa samajhna hota hai. Khulaasa ye ke dono ki ek (1) hoti hai aur sabab alag alag hota hai.

⁴³⁶ T: (وَدِيعَت) Amaanat, kisi ki tahweel mein di hui cheez [Rekhta]

⁴³⁷ T: (مَوْقُوف) Muaiyyan, mahdood [Rekhta]

⁴³⁸ T: (وَصْف) Sifat, khaasiyat, kisi cheez ki numaaya’n khusoosiyat [Rekhta]

⁴³⁹ T: (مُتَوَجِّه) Maael, mukhaatib, inclined towards, attracted [Rekhta]

⁴⁴⁰ T: (مَرَاجِل) Manzil, darje, stages [Rekhta]

⁴⁴¹ Zaad-ul-Maad: V4 P165

⁴⁴² T: The difference between an Evil eye & Jealousy

⁴⁴³ T: (بَلَاغَت) Kalaam mein martaba-e-kamaal tak pohonchna, eloquence [Rekhta]

⁴⁴⁴ T: (شُمُولِيَّت) Hissa-daari, participation [Rekhta]

⁴⁴⁵ T: (جَامِعِيَّت) Sab tarah ki khoobiyaan’n, comprehensiveness [Rekhta]

⁴⁴⁶ T: (بُغْض) Adaawat, keena, hasad, wo dushmani jo dil hi dil mein badhaaya jaae, malice, grudge, animosity [Rekhta]

Haasid kisi mutawaqqe⁴⁴⁷ kaam ke mutalliq hasad kar sakta hai jabke nazar lagaane wala kisi maujood cheez ko hi nazar lagaa sakta hai.

Insaan apne aap se hasad nahi kar sakta, albatta apne aapko nazr-e-badd laga sakta hai.

Hasad sirf keena-parwar insaan hi karta hai jabke nazar ek (1) nek aadmi ki bhi lag sakti hai, jabke wo kisi cheez par hairat ka izhaar kare aur us mein nemat ke chin jaane ka iraada shamil na ho. Jaisa ke Aamir bin Rabia ؓ ki nazar Sahal bin Haneef ko lag gae the, halaa'nke Aamir Badari Sahaba Ikraam mein se the.

Aur nazr-e-badd ke asar se bachne ke liye zaroori hai ke musalman jab kisi cheez ko dekhe aur usey wo pasand aajaae to zabaan se Ma sha Allah ya Baa-rakallah ke alfaaz bole taake usi ki nazar istehsaan⁴⁴⁸ ka bura asar na ho, Rasool Allah ؐ ne Hazrat Sahal bin Haneef ko yehi taaleem di thi.⁴⁴⁹

Jinn Ki Nazr-e-Badd Bhi Insaan Ko Lag Sakti Hai.

Hazrat Abu Saeed Khudri ؓ se riwayat hai ke Rasool Allah ؐ jinnat aur insaano ki nazr-e-badd se panaah talab kiya karte the, phir jab muawwizatain (Surah al-Falaq & Surah an-Naas) naazil hue'n to Aap ؐ unhee'n ko padhte the aur baaqi duae'n Aap ؐ ne chod di thee'n.⁴⁵⁰

Umme Salama ؓ kehti hain ke Aap ؐ ne unke ghar mein ek (1) ladki ko dekha jis ke cehre par siyaah nishaan tha, chunache Aap ؐ ne farmaya: *"Isko damm karo kyou'nke ise nazr-e-badd lag gae hai"*.⁴⁵¹

Imam al Quraa⁴⁵² ne likha hai ke ye siyaah nishan jin ki nazr-e-badd ki wajah se tha.

In dono hadeeso'n se ye maaloom hua ke jis tarah insaan ki nazr-e-badd asar-andaaz hoti hai usi tarah jinn ki nazar bhi asar andaaz hoti hai, is liye musalmaano ko chaahiye ke wo jab bhi apne kapde utaare ya sheesha dekhe ya koi bhi kaam kare to *Bismillah* padh liya kare taake jinno'n aur insaano ki nazr-e-badd ki taaseer se bach sakey.

Nazr-e-Badd Ka Ilaj

Is ilaj ke mutaaidid tariqe hain, un mein se chand ek (1) darj-e-zel hain:

Pehla Tareeqa:

Jis shakhs ki nazar lagi ho agar uska pataa chal jaae to usey ghushl karne ka kahaa jaae, phir jis paani se usne ghushl kiya ho usey nazr-e-badd se mutassira shakhs par bahaa diya jaae, is tarah *In sha Allah* shifaa naseeb hogi.

Abu Umama kehte hain ke mere baap Sahal bin Haneef ne ghushl karne ka iraada kiya aur jab apni qamees utaari to Aamir bin Rabia unki taraf dekh rahe the. Unka rang intehaai safed tha aur jild bohot khoobsurat the, Aamir ne dekhte hi kaha: "Maine aaj tak itni khoobsurat jild kisi kuwaari ladki ki bhi nahi dekhi". Unka ye kehna tha ke Sahal ko shadeed bukhaar shuroo hogaya. Chunache Rasool Allah ؐ ko ye qissa bataaya gaya aur Aap ؐ se ye bhi kaha gaya ke Sahal ki haalat ye hai ke wo sar bhi nahi uthaa sakte. Aap ؐ ne poocha: *"Kya tumhe'n kisi par shak hai?"*. Unho'n ne kaha: *"Jee haa'n, Aamir bin Rabia par shak ho sakta hai"*. So Aap ؐ ne unhe'n bulwaaya aur naraazgi ka izhaar karte hue farmaya: *"Tum mein se koi ek (1) kyou'n apne bhai ko qatl karta hai?... Kya tum Baa-rakallah nahi keh sakte the? Uske liye ghushl karo"*.

Aamir ؓ ne apna chehra, hath, kohniya'n, ghutne, pao'n aur apni chadar ke androoni hisse dhoe, phir usi paani ko Aap ؐ ne Sahal ke oopar peeche se bahaadiya aur Sahal fauran shifayaab hogae.⁴⁵³

⁴⁴⁷ T: (مُتَوَقِّع) Ummeed ya aas rakhne waala, anticipating, expectant [Rekhta]

⁴⁴⁸ T: (اِسْتِخْصَان) Mazbooti, paaedaari [Rekhta]

⁴⁴⁹ Bukhari: Kitab ut Tibb; Muslim: Kitab us Salaam

⁴⁵⁰ Tirmizi: H2059; Ibne Majah: H3511; Saheeh Ibne Majah az Albani: H2830

⁴⁵¹ Bukhari-o-Muslim

⁴⁵² T: H Moaaz bin Jabal ؓ [RSB]

⁴⁵³ Musnad Ahmad; Nisai; Ibne Majah; Saheeh al Jaame: H3908

Ghusl Karne Ka Tareeqa

Ibne Shihaab Zohri ؓ ka kehna hai ke hamaare zamaane ke ulama ne ghusl ki ye kaifiyat bayan ki hai. Jis aadmi ki nazar lagi ho, uske saamne ek (1) bartan rakh diya jaae, jis mein wo sab se pehle kulli kare aur paani usi bartan mein giraae. Phir us mein apna chehra dhoe, phir baae'n haath ke zariye apni daae'n hatheli par paani bahaae, phir daae'n haath ke saath baae'n hatheli par paani bahaae. Phir pehle daae'n kohni, phir baae'n kohni par paani bahaae, phir baae'n hath se apna daya'n paa'o'n dhoe, phir daae'n hath se baaya'n paa'o'n dhoe, phir isi tarah apne ghutno'n par paani bahaae, phir apni chadar ya shalwar waghaira ka androoni hissa dhoe aur is porey tariqe mein is baat ka khayaal rahe ke paani bartan mein hi girta rahe uske baad jis shakhs ko nazr-e-badd lagi ho uske sar ki pichli jaanib se wo paani ek-baargi bahaa diya jaae.⁴⁵⁴

Ghusl Ki Mashrooiyat⁴⁵⁵

Rasool Allah ﷺ ka farman hai: "Nazr-e-badd ka lagna haq hai aur koi cheez taqdeer se sabqat le jaane wali hoti to wo nazr-e-badd hoti aur jab tum mein se kisi 1 se ghusl ka mutaalaba kiya jaae to wo zaroor ghusl kare".⁴⁵⁶

Hazrat Ayesha Siddiqa ؓ kehti hain ke: "Jis shakhs ki nazr-e-badd kisi ko lag jaati thi usey wazoo karne ka hukum diya jaata tha, phir us paani se mareez ko ghusl karaa diya jaata tha".⁴⁵⁷

In dono hadeeso'n se ye baat saabit ki gae hai ke jis shakhs ki nazar kisi ko lagi ho wo mareez ke liye wazoo ya ghusl kare.

Doosra Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe'n:

Main Allah ke naam ke saath tujhe damm karta hu'n aur Allah
tujhe har takleef-dah bimaari aur har rooh-e-badd ya hasad
karne wali aankh ki buraai se shifaa dega.⁴⁵⁸

بِسْمِ اللَّهِ أَرْقِيكَ، وَاللَّهُ يَشْفِيكَ مِنْ كُلِّ دَاءٍ يُؤْذِيكَ وَمِنْ كُلِّ
نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَرْقِيكَ.

Bismillahi Arqeeka Wallahu Yashfeeka Min Kulla Daaiyyuzeeka Wa Min Kulla Nafsin Au A'ainin Haasidillahu Yashfeeka Bismillahi Arqeeka.

Teesra Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe'n:

Allah ke naam ke saath, wo Allah tujhe har bimaari se shifaa
dega aur har hasad karne waale ke shar se jab wo hasad kare
aur har nazr-e-badd ke shar se.⁴⁵⁹

بِسْمِ اللَّهِ يُبْرِيكَ، مِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ،
وَمِنْ كُلِّ ذِي عَيْنٍ.

Bismillahi Yubreeka Min Kulla Daa-ee'n Yashfeeka Wa Min Sharri Haasidin Izaa Hasada Wamin Kulli Zee A'ainin.

Chautha Tareeqa:

Mareez ke sar par haath rakh kar ye dua padhe'n:

Aye Allah! Tu logo'n ka parwardigaar hai, takleef door farma
aur shifa bakhsh kyou'nke tu shifa bakhshne waala hai. Teri
shifa ke alaawa koi shifa nahi aisi shifaa ataa farma jo bimaari
ko jad se ukhaad de.⁴⁶⁰

اللَّهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَاسَ، وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ
إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا.

Allahumma Rabban Naasi Azhibi Baa-sa Washfi Antash Shaafi Laa Shifaa-a Illa Shifaa-uka Shifaa-alla Yughaadiru Saqama.

⁴⁵⁴ Sunan al Bayhaqi: V9 P252

⁴⁵⁵ T: Conditions in which bathing becomes mandatory

⁴⁵⁶ Muslim: V5 P32

⁴⁵⁷ Abu Dawood: H3880 (sanad saheeh)

⁴⁵⁸ Muslim: H2186

⁴⁵⁹ Muslim: H2186

⁴⁶⁰ Bukhari; Muslim

Paachwa Tareeqa:

Mareez ke sar par haath rakh kar aakhri 3 Surah padhe'n aur us par dam kare'n.⁴⁶¹

Nazr-e-Badd Ke Ilaj Ke Amali Namoono

Pehla Namoono:

Main chand rishtedaaro'n se milne gaya to unho'n ne mujhe bataaya ke ek (1) bacche ne kuch dino'n se maa ka doodh peena chod diya hai, halaa'nke isse pehle wo fitrat ke mutaabiq maa ka doodh pya karta tha. Maine us bacche ko mangwaaya aur Muawwazaat aur deegar masnoon duaen padh kar uspar dam kar diya, usey waapas le jaaya gaya to usne fauran doodh peena shuroo kar diya. *Wa Lillaahil Hamd.*

Doosra Namoono:

Middle school ka ek (1) taalib-e-ilm intehaai zaheen, faseeh-o-baleegh aur qaadir-ul-kalaam tha. Mutaaddid mawaaqe par wo school ke taalib-e-ilmo'n ki numaindagi karte hue taqreere'n kiya karta tha. Ek (1) din uski basti mein rihaaish-pazeer ek (1) ladka faut ho gaya, wo apne khandaan ke afraad ke hamraah taaziyat ke liye gaya to waha'n bhi usne logo'n ko waaz kiya. Shaam hui to wo goo'nga ho gaya aur bolne se aajiz tha. Uska waalid bohot gahbraa gaya, usey fauran hospital mein lekar gaya. Uske mukhtalif test hue, xray liye gae, lekin marz ka pataa na chal sakaa, bil-aakhir uska baap usey mere paas le aaya. Usey dekhte hi meri aankho'n se aansu jaari ho gae, kyou'nke main us ladke ki deeni sargarmiyo'n se waaqif tha. Uske baap ne mujhe poora qissa sunaaya to mujhe yaqeen hogaya ke ye nazr-e-badd ka shikar hua hai. Maine uspar muawwizaat padh kar damm kiya aur paani par nazr-e-badd wala damm padh kar uske baap ko diya aur usey talqeen ki ke ladka us paani ko 7 din istemaal kare, usey piye aur usse ghusl kare. Saat (7) roz baad wo dobara mere paas aaya to pehle ki tarah bolta tha aur bilkul tandrust tha. Maine usey nazr-e-badd waghaira se bachne ke liye chand ehteyaati azkaar sikhae taake wo unhe'n subah-o-shaam padh kar aainda ke liye nazr-e-badd se mehfooz rahe.

Teesra Namoono:

Ye waaqea khud hamare ghar mein hua, ek (1) shakhs apni boodhi waalida ko lekar aaya khud mere paas baith gaya aur mujhe waalida ke mutaalliq kuch bataane lag gaya aur uski waalida mere ghar waalo'n ke paas chali gae. Maine usey bulwaa kar uspar damm kiya aur wo dono chale gae. Main apne ghar mein daakhil hua to dekhta hu'n ke ghar mein keede hi keede hain. Mere ghar waalo'n ne ghar ki safaai ki lekin achaanak ye keede phir zahir hue aur ghar ke tamaam kamro'n mein phail gae. Maine ghar waalo'n se poocha ke ye jo boodhi aurat aai thi, usne tumhe'n kiya kaha tha? To gharwalo'n ne bataaya ke wo ghar ke ek (1) kone ko gehri nazro'n se dekhti rahi aur usne koi baat nahi ki, to main samajh gaya ke uski nazr-e-badd ka natija hai ke ghar mein keede hi keede nazar aarahe hain. Halaa'nke mera ghar intehaai saada sa hai lekin, choo'nke ye aurat dehaati thee is liye wo taajjub ki nazro'n se ghar ko dekhti rahi.

Khulaasa-e-kalaam ye ke maine paani mangwaaya, phir uspar nazr-e-badd wala damm kiya aur ghar ke tamaam kono'n mein usey chidak diya, jisse wo keede chale gae aur ghar usi haalat mein laut aaya jis mein pehle tha. *Alhamdulillah*

⁴⁶¹ Bukhari: Baab-ul-Mauzuaat Kitaab Fazaael-ul-Quran

Jaadu Ke Ilaaj Ka Qurani Wazeefa Yaa “Majmua Ayaat-e-Seher”

Mukhtalif ahle ilm-o-tajruba aur mahareen-e-ilaaj-e-seher ne jin-jin ayaat ko mukhtalif aqsaam-e-seher ke liye padhna tajweez kiya hai. Ham yaha’n un sab ayaat ko qurani tarteeb ke mutabiq darj kar rahe hain.

Jisme nazar-e-badd, mirgee, aaseb-o-saaya, taweez gando’n aur jaadu toney ki tamaam aqsaam ke ilaaj ke taur par padhkar damm karke unke asaraat ko zaael kar sakte hain. **وَاللَّهُ الْمَوْفُقُ**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنُ الرَّحِيمُ مَلِكُ يَوْمِ الدِّينِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ،⁴⁶²

الَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ، وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ، أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.⁴⁶³

صُمُّكُمْ عُمًى فَهُمْ لَا يَرِجِعُونَ،⁴⁶⁴ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبَعَهُمْ فِي أَفَادِنِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ⁴⁶⁴

وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ⁴⁶⁵ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْمُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ وَمَا أُنزِلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ⁴⁶⁵

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ⁴⁶⁶ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ⁴⁶⁶ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ⁴⁶⁶

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَكِيَّتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَقِرُّ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ⁴⁶⁷ لَا يُكَذِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ⁴⁶⁷

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ⁴⁶⁸ إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَلِيسُوا وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا أَلْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ⁴⁶⁸

⁴⁶² Surah al-Fatiha: 1-7

⁴⁶³ Surah al-Baqara: 105

⁴⁶⁴ Surah al-Baqara: 18-19

⁴⁶⁵ Surah al-Baqara: 163-164

⁴⁶⁶ Surah al-Baqara: 255-257

⁴⁶⁷ Surah al-Baqara: 285-286

⁴⁶⁸ Surah Aale Imran: 18-19

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝ اذْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝⁴⁶⁹

مُوسَىٰ أَنْ أَلْقِ عَصَاكَ ۖ إِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۖ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۖ فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاحِرِينَ ۖ وَأَلْقَى السَّحَرَةُ سَجْدِينَ ۖ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ۖ رَبِّ مُوسَىٰ وَهَارُونَ ۖ⁴⁷⁰

وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ۖ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنْتُمْ مُّلْقُونَ ۖ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ ۖ إِنَّ اللَّهَ سَيُبْطِلُهُ ۖ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ۖ وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۖ⁴⁷¹

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۖ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ۖ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۖ⁴⁷²

وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۖ⁴⁷³

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ۖ قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى ۖ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ۖ فَلَمَّا لَا تَخَفْ ۖ إِنَّا أَنْتَ الْأَعْلَىٰ ۖ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدٌ سَاجِرٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَىٰ ۖ فَأُلْقِيَ السَّحَرَةُ سَجْدًا ۖ قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ۖ⁴⁷⁴

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۖ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ۖ وَمَن يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ۖ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۖ⁴⁷⁵

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ۖ⁴⁷⁶

وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ مِنكُمْ أَجْرًا عَظِيمًا ۖ يٰنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُم بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضَعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۖ وَمَن يَفْعَلْ مِّنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعَمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ۖ يٰنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنَّ أَتَقَيَّتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۖ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۖ وَادْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِّنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۖ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِينَ وَالْقَنَاتِينَ وَالصَّادِقِينَ وَالصَّادِقَاتِ

⁴⁶⁹ Surah al-Aaraaf: 54-56

⁴⁷⁰ Surah al-Aaraaf: 117-122

⁴⁷¹ Surah Yunus: 79-82

⁴⁷² Surah al-Hijr: 97-99

⁴⁷³ Surah Taha: 29

⁴⁷⁴ Surah Taha: 65-70

⁴⁷⁵ Surah al-Mominoon: 115-118

⁴⁷⁶ Surah al-Furqan: 23

وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ وَالصَّامَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا. وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ. وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا. ⁴⁷⁷

وَالصَّفَّاتِ صَفًّا، فَالزَّجَرَاتِ زَجْرًا، فَالْثَلَاثَاتِ ذِكْرًا. إِنَّ إِلَهَكُمْ لَوَاحِدٌ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ. إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ، وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ، لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ، دُخُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ، إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ. ⁴⁷⁸

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ. قَالُوا يَقُومُونَ إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ. يَقُومُونَ أَجِيبُوا دَاعِيَ اللَّهِ وَدَاعِيَهُ بِهٖ بِعَفْوٍ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمُ مِنْ عَذَابٍ أَلِيمٍ. وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ. أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَتَّخِذْ لِنَفْسِهِ يَخْلُقْهُمْ يَقْدِرُ عَلَى أَنْ يُخَيِّطَ الْمُؤْمِنَاتِ بِلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ. ⁴⁷⁹

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْنَاهُ خَشِيعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ. هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ. ⁴⁸⁰

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ. فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ. وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ. ⁴⁸¹

قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا، وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا، وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا، وَأَنَّا ظَنَنَّا أَنْ لَنْ تَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا، وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا، وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا، وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا مُلْأَتْ حَرَسًا شَدِيدًا وَشُهَبًا، وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَنْ يَسْمَعُ آلَانَ يَجِدُ لَهُ شِهَابًا رَصَدًا. ⁴⁸²

قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ، وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ، وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. لَكُمْ دِينُكُمْ وَلِيَ دِينِ.

483

⁴⁷⁷ Surah al-Ahzaab: 29-36

⁴⁷⁸ Surah as-Saaffaat: 1-10

⁴⁷⁹ Surah al-Ahqaaf: 29-33

⁴⁸⁰ Surah al-Hashr: 21-24

⁴⁸¹ Surah at-Taghaboon: 15-16

⁴⁸² Surah al-Jinn: 1-9

⁴⁸³ Surah al-Kafiroon: 1-6

قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ؛⁴⁸⁴

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، مِنْ شَرِّ مَا خَلَقَ، وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.⁴⁸⁵

قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ، مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ؛ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ، مِنَ الْجِنَّةِ وَالنَّاسِ.⁴⁸⁶

Allah se dua hai ke, aye Allah tere deen ke liye aur musalmano ki deen, imaan ki hifaaizat ke liye ki gai is koshish ko qubool farma aur ham sab ki najaat ka sabab bana. Aameen

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ.

Dua-go

Rehan Syed Barey

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For details, please see page 5.

⁴⁸⁴ Surah al-Ikhlâs: 1-4

⁴⁸⁵ Surah al-Falaq: 1-5

⁴⁸⁶ Surah an-Naas: 1-6